

I, 9. Tosef. Maas. Sh. I, 14 'הרי הן כפרי וכו' *Kofniyoth* are in every respect to be considered as fruits, except &c.; a. fr.

בִּפְיָא, **בִּפְיָא**, **בִּפְיָא**, ch. same. Y. B. Kam. VI, 5^b bot. גנב דורא בפני (corr. acc.) stole one palm-flower (emp. Bab. ib. 59^b s. v. **בִּפְיָא** III).—*Pl.* **בִּפְיָא**. Bekh. 18^a; B. Bath. 107^b 'וכ' 'ער דאכלת כ' while thou wert yet eating date-berries in Babylonia, did we expound &c. Pes. 52^b (identified with **בִּפְיָא**).—Y. Shebi. IX, end, 39^a [read:] מייבלא בפנין לאשקלון to export date-berries to A. (in the Sabbatical year).

בִּפְיָא (emp. **בִּפְיָא**) *to tie, fasten*.—Part. pass. **בִּפְיָא**, f. **בִּפְיָא**, *pl.* **בִּפְיָא**. Targ. Esth. I, 6.

בִּפְיָא (v. **בִּפְיָא**), *Hif.* **בִּפְיָא** *to upset, make havoc*. Gen. R. s. 28 **בִּפְיָא** Ar. (ed. **בִּפְיָא**), v. **בִּפְיָא**.

בִּפְיָא ch. *Ilkpe*. **בִּפְיָא**, Targ. II Chr. XXXIII, 13, v. **בִּפְיָא**.

בִּפְיָא (b. h.) 1) *to bend, curve*. Gen. R. s. 87, end **בִּפְיָא** (Potiphar's wife said to Joseph) I shall bend thy proud stature (humiliate thee with slave labor); said he, The Lord erects those who are bowed down. B. Kam. 55^b **בִּפְיָא** he who bends his neighbor's grain stalks before the fire (so as to make them catch fire). Num. R. s. 6, beg. **בִּפְיָא** the prophet must bend his hands and feet to sit before (surrender his power to) the high priest; (Y. Hor. III, 48^b bot. **בִּפְיָא**). Cant. R. beg. **בִּפְיָא** to bend thy ear and listen; a. fr.—Part. pass. **בִּפְיָא**, f. **בִּפְיָא**, *pl.* **בִּפְיָא**. Hillel sat bent (in submission) before Shammai. Gen. R. l. c., v. supra. R. Hash. III, 4 **בִּפְיָא** with bent horns of rams. Yalk. Ex. 276 **בִּפְיָא** suffering and humbled (v. **בִּפְיָא**); a. fr.—Esp. the *curved letters* ב, ג, ד, opp. **בִּפְיָא** the straight-lined, the shape of the final letters. Sabb. 104^a (symbolization of letters) **בִּפְיָא** *Nun bent*, *Nun* straightened, faithful when bent (in distress), faithful when straightened (raised up) &c. Ib. 103^b **בִּפְיָא** that one must not write the curved letters straightened &c.—2) *to bend, force, conquer*. Y. Suh. I, 18^a bot. **בִּפְיָא** an authorized judge that forced (the law requiring three judges) and judged singly. Y. Yeb. XII, 12^c **בִּפְיָא** R. J. forced (the law requiring three judges for *hálitsah*); ib. **בִּפְיָא** it was our teacher who did it. Keth. 4^b **בִּפְיָא** no husband dares force his wife (in mourning) to paint &c. Num. R. s. 14 (play on **בִּפְיָא**) that refers to Abraham who conquered his inclinations &c.—3) *to invert, upset*. Y. Ber. III, 6^a top **בִּפְיָא** thou didst cause me to upset it (the divine image), v. **בִּפְיָא**; (M. Kat. 15^b **בִּפְיָא** v. **בִּפְיָא**; a. fr.—[Num. R. s. 10 **בִּפְיָא** read **בִּפְיָא**, v. **בִּפְיָא**].—4) *to bend one's self upon, to take pains* (emp. **בִּפְיָא**). Cant. R. to I, 17 **בִּפְיָא** I took pains to destroy the passion for idolatry.

בִּפְיָא *to be bent*. Pesik. R. s. 28 [read:] **בִּפְיָא** so that their statures were bent under their load. Arakh. 19^a **בִּפְיָא** a staff (of gold or silver) which cannot be bent. Num. R. s. 5, end **בִּפְיָא**.

the curtain around the Ark was bent aside (prob. to be read **בִּפְיָא**). B. Kam. 61^a **בִּפְיָא** when the fire is diverted from its course through the wind; (oth. opin.: when the fire is subdued (low) and creeping over the plants on the ground), opp. **בִּפְיָא** or **בִּפְיָא**. Cant. R. to I, 17. Pesik. R. s. 14 **בִּפְיָא** (not פים...) the two hairs (on the neck) are bent, opp. **בִּפְיָא**; a. e.

בִּפְיָא, ch. same, 1) *to bend*. Targ. Job XL, 17, v. **בִּפְיָא**. Targ. Ez. XVII, 7 **בִּפְיָא** (h. text **בִּפְיָא**, v. **בִּפְיָא**). Targ. II Esth. I, 5 **בִּפְיָא** bent tree to tree and made arches. Targ. Is. LVIII, 5; a. e.—Part. pass. **בִּפְיָא**, f. **בִּפְיָא**, *pl.* **בִּפְיָא**. Ib.—Targ. II Esth. V, 1. Targ. Is. LX, 14.—2) *to invert*. M. Kat. 25^a **בִּפְיָא** inverted a pitcher on the ground and placed thereon &c.

בִּפְיָא same. Targ. Ezek. XVII, 6. Ib. 7 **בִּפְיָא** some ed., v. supra.

בִּפְיָא f. ch.=h. **בִּפְיָא**, *muzzle, basket*.—*Pl.* **בִּפְיָא**. Midr. Sam. ch. XXI, v. **בִּפְיָא**.

בִּפְיָא (b. h.; emp. **בִּפְיָא**) 1) *to bend, arch over, cover*; v. **בִּפְיָא** &c.—2) [*to pass over with one's palm &c., to wipe out, rub* (emp. **בִּפְיָא**),] *to deny, withhold the truth by claiming ignorance; to ignore* (mostly with ב of the object). B. Mets. 4^a **בִּפְיָא** he who denied having received a loan (and was refuted before being sworn, v. **בִּפְיָא**). Ib. **בִּפְיָא** he is sworn on what he denied. Shebu. IV, 1 **בִּפְיָא** until they declare their ignorance (of the testimony) before court. Ib. 4 **בִּפְיָא** if both witnesses pleaded ignorance at the same time. Ib. **בִּפְיָא** if the first set of witnesses pleaded ignorance. Ib. VI, 3 **בִּפְיָא** and defendant admits the debt concerning vessels, but denies it as to landed estate. Sabb. 116^a **בִּפְיָא** they know (true religion) and yet are disbelievers. Cant. R. to I, 14 (play on **בִּפְיָא**, ib.) **בִּפְיָא** He disowned the gentiles (did not assist them), opp. **בִּפְיָא**; a. v. fr.—*to deny the principle of religion* (unity of God &c.). B. Bath. 16^b; a. fr.—**בִּפְיָא** ed. (Ms. M. **בִּפְיָא**) an infidel said &c.

בִּפְיָא (v. **בִּפְיָא**) *to say of a person, 'May his death be an atonement for his sins!'* euphem. for *to be angry at*. Pes. 69^a **בִּפְיָא** ed. (Ms. M. a. Ar. **בִּפְיָא**) do not make me an atonement (saying **בִּפְיָא**) at the time of judgment (differ. in comm.); Ab. Zar. 46^b (some eds. **בִּפְיָא**).

בִּפְיָא, **בִּפְיָא** [*to wipe out, to forgive, atone; to procure forgiveness*. Yoma 5^a **בִּפְיָא** as if he (the priest) had not procured atonement (in the proper manner), although he has procured atonement (for the person concerned); Neg. XIV, 10 **בִּפְיָא** he has brought atonement, but it is accounted to the officiating priest as if he had not done so. Ber. 55^a... כל זמן **בִּפְיָא** as long as the Temple existed, the altar was the means of atonement for Israel, but now each man's stable must be the means of atonement (ref. to Ez. XII, 22). Tanh. Vayishl. 6 **בִּפְיָא** as the altar brings atonement, so does she (the chaste wife) atone for her household. Kidd. 57^a, a. e. **בִּפְיָא**, v. **בִּפְיָא**; a. v. fr.—[Ab. Zar. 46^b, v. supra].

Hithpa. דִּחַפֵּפֶר *Nithpa.* נִחַפֵּפֶר *to be expiated; to be forgiven.* R. Hash. 18^a; Yeb. 105^a (ref. to I Sam. III, 14) through sacrifice . . it will not be expiated, but it may be so by the study of the Law. Shebu. 12^a an animal dedicated for a guilt-offering...whose owner has otherwise obtained atonement; (Tem. III, 3 whose owner has procured atonement &c.). Yoma 50^b, a. e. he for whose atonement the animal is dedicated. Ib. 51^b as the community is not to obtain forgiveness through it (the bullock); a.fr.—Y. Macc. II, 31^d bot. יִתְחַפֵּפֶר יעשה... ויִתְחַפֵּפֶר let him repent and he shall be forgiven; Pesik. Shub. p. 158^b; Yalk. Ez. 358; Yalk. Ps. 702. Tanḥ. T'rum. 8 נחכו they were forgiven; a. fr.

כִּפֵּר ch. same, *to deny, renounce.* Targ. Jer. II, 27. Targ. Y. Lev. V, 21, sq.; a. fr.—B. Kam. 107^a דִּנְכַּפְרִיהָ ed. (Ms. M. ליה v. Rabb. D. S. a. l.) he would have liked to deny the whole of his indebtedness, כִּפֵּרִיהָ and the reason why he did not do so. Ib. 105^b קא ממנא through his denial he withholds from him value. M. Kat. 18^b Ms. M. thou growest a disbeliever through it (when thy prayer is not answered; ed. כִּי ברה thou renoucest the Lord); a. fr.

Pa. כִּפֵּר 1) *to wipe out, efface.* Targ. Prov. XXX, 20.—B. Bath. 167^a ליה כִּי Ms. M. (ed. מחקיה) he erased the horizontal lines of the Beth (v. כָּפַא). Hull. 8^b למיִכְפְּרִיהָ with which to wipe the knife off. Yeb. 115^b היה כִּפֵּר he would have obliterated the mark. Gitt. 56^a ואחי לכפֵּיִי וכ' and wants to wipe his hands off on this man (me), i. e. desires to put the responsibility on me; a. e.—2) *to forgive, atone, procure forgiveness.* Targ. Lev. XVI, 17; a. fr.—Zeb. 6^a לא מְכַפֵּרָא וכ' as a specially appointed offering it has no atoning effect, by implication it has; a. fr.

Itḥpe. אִחַפֵּפֶר, אִחַפֵּר 1) *to be wiped out, obliterated.* Targ. II Esth. III, 8.—2) *to be forgiven, to be expiated.* Ib. Targ. Deut. XXI, 8; a. fr.—Yoma 50^b וב'מִיִּכְפְּרֵי (Ms. M. 2 do they (the high priest's kindred and fellow priests) obtain forgiveness by special appointment (so as to be considered fellow owners of the sacrifice) or by implication? Kerith. 24^a באִידִךְ וחבריה my atonement shall be effected through the other animal; a. e.

כִּפֵּר, v. כּוֹפֵר.

כֶּפֶר m. (b. h.; כפר *to be round*, emp. כְּבֶרֶה [circle,] *village, country town.* Meg. I, 3 פחות מבאן הרי if a place has less (than ten persons of leisure), it is considered a country place, opp. עיר גדולה. Hag. 13^b v. יְחֻזְקֵאל. Eduy. II, 3; a. fr.—*Pl.* כְּפָרִים Meg. I, 1, sq.; a. fr. [In compounds: . . . כָּפַר pr. n. pl., v. respective determinants.]

כִּפְּרָא* m. (כֶּפֶר) *wipings, or covering,* (read: כִּי דודי sediments of dye (or rust) of the kettles. B. Kam. 101^a top (Rashi כְּפֵי, v. כִּלְכִּים).

כִּפְּרָה, כִּפְרָה, pr. n. pl., v. כּוֹפֶרֶה.

כִּפְּרָה f. (כֶּפֶר) *atonement, expiation, expiatory service.* Zeb. 8^a שִׁוְהָא כִּי וכ' that the act of expiation (sprinkling) be performed with the understanding that the sac-

rifice is a sin-offering. Tosef. Yoma V (IV), 6, a. e. תלוֹקִי, כִּי v. חֵלֶק.—Neg. II, 1 כְּפָרְהֵן אני my life be an expiatory sacrifice for them (an expression of love); Esth. R. to I, 11 כִּי של ישראל [אני] Kidd. 31^b (one reporting an opinion of his deceased father must say) כך חריני כְּפָרָה משכבי so said my lord my father, may I be an expiation for his rest. Yoma 40^b כפרו דמים atonement through blood; כִּי דברים atonement by confession; a. fr.—*Pl.* כְּפָרוֹה Zeb. 52^a (expl. Lev. XVI, 20) כל הִכְּ with this are all the acts of expiation (of the Day of Atonement) finished. Y. Shebu. I, 33^a כִּי מהלוקי about the classes of atonements (v. חֵלֶק). Gen. R. s. 44 כל הִכְּ הראה לוֹ he showed him all expiatory sacrifices; Lev. R. s. 3; a. fr. .

כִּפְּרוֹנִיָא, v. כִּפְרָנָא.

כִּפְרוֹסְאִי m. pl., nom. gent. *Kafroseans.* Targ. Y. II Gen. X, 17 (h. text סיני), v. אֶרֶמוֹסְאִיהָ.

כִּפְרִי pr. n. pl. *Kafri* in Babylonia. Kidd. 44^b. Snh. 5^a. B. Bath. 153^a כופרי (Ms. M. ברי כפרי). B. Mets. 73^a (Ms. H. כופרי); v. Berl. Geogr. p. 37, sq.

כִּפְרִן m. (כֶּפֶר) *denier, liar.* Shebu. 41^b הוֹדוֹק כִּי he is presumed to be a liar (and cannot be sworn). Ib. 42^a; a. fr.

כִּפְרָנָא, כִּפְרָנָא m. ch. = h. כֶּפֶר, *village.*—*Pl.* כִּפְרָנָא, כִּפְרָנִין (חוורו Targ. Num. XXXII, 41, sq. (h. text חוורו).—Y. Ber. I, 2^a, v. דְּכָרִיק. Cant. R. to I, 5 (expl. Ez. XVI, 61) כִּפְרוֹנִיָא country towns.—Targ. II Esth. IX, 19 כִּפְרוֹנִיָא (Var. כִּיפְרָנִין).

כִּפְרָנוּת f. (כֶּפֶרן v.) *an obligation decreed in court over the defendant's denial.* Y. Gitt. V, 46^c bot. מלוה שנעשיר a loan which has been passed in court over the debtor's denial, does not fall under the law of prescription in the Sabbatical year; כִּי a decreed obligation which has been converted into a loan (the defendant giving his note in settlement) is subject to prescription. Ib. [read:] מלוה a loan which has been passed &c. is collectible from the best class of landed property; a decreed obligation which has been converted into a loan is collectible from the middle class &c.; Y. Shebi. X, 39^a כִּפְרָנוּת מלוה; ib. מלוה שדריא נעשיר מלוה (read: כִּי שדריא וכ').

כִּפְּרָנָא, v. sub 'כפּוֹר'.

כִּפְשָׁ (emp. כפה) *to invert.* an invertible measure, a measure containing two uneven compartments separated by the bottom; כִּי מדר במדה כִּי deal unfairly, v. כִּפְשָׁה. Yeb. 107^b וכ' במ' מדר לפיכך וכ' Pishon .. acted unfairly towards his wife, therefore the court dealt with him unfairly (against the rule).—(sub. כפושא) *an ungainly woman*, v. כִּפְשָׁה. [Tosef. Ohol. VI, 3 היתה כפושא, read: כִּפְשָׁה, v. R. S. to Ohol. V, 7.]

כִּפְתָּ (emp. preced.) *to twist, tie.* Tam. IV, 1 דיו they did not twist (tie together the four feet of) the lamb, opp. דיעקיד, v. עֵקֶד. Snh. 70^b (ref. to Prov. XXXI, 1) Ms. M. (ed. שכפאתו) his mother tied him to a post; Num. R. s. 10 כפפּוֹה (corr. acc.). Par. III, 9 כְּפֹרוּתָהּ וכ' they tied her (the red heifer) with a rope

&c. Gen. R. s. 56' וכ' כופתו... עוקד. (some ed. כופתו) as much as Abraham bound Isaac..., the Lord tied (held in check) the genii of the gentiles; Yalk. Gen. 101; Yalk. Nah. 561. Gen. R. l. c. 'וכ' כִּפְתָנִי tie me well. Macc. III, 12 כופתו (some ed. כופתו) one puts both his hands in stocks on the pole. Gitt. 14^b אומרין כְּפֻתוֹ בִּזְמַנְהוּ when they (the officers) say, put him in stocks, they put him &c. Succ. 32^a (ref. to כפתו, Lev. XXIII, 40) כִּפְתָנִי יִכְבְּדֻנִּי (כופתו) it must be tied; if the branch is spread, one must tie it closely. Ib. 'וכ' כִּפְתָנִי מְבַלְלִי וְכ' implies that it is sometimes spread, while this (the stalk) is always tied (closely pressed together). Toh. VII, 5 אֶפְרָיִם אֵם הָיָה פְּרִידִי יִכְבְּדֻנִּי (כופתו) (not כופתו, v. רִבְלִי. Y. Gitt. I, end, 43^d; Y. Kidd. III, 64^a bot. וידי. and (I saw) my brother J. in stocks and the lash passing over him. Midr. Till. to Ps. II, 3 (ref. to 'their bands', ib.) אֵלֵי שְׁבַע מִצּוּרוֹת שָׁחַן כְּפֻתֵיהֶן בָּהֶן (not כופתו, v. ed. Bub. note) those are the seven (Noachidic) laws by which they (the gentiles) are tied (restrained); a. e. *Pi.* same. Tosef. Kel. B. Bath. II, 1. Y. Hor. III, 48^b bot. מְכַפְּתֵהוּ, v. מְכַפְּתֵהוּ. —Part. pass. מְכַפְּתֵהוּ, pl. מְכַפְּתֵיהֶן. Esth. R. to I, 6, v. מְכַפְּתֵהוּ. *Nif.* same. Cant. R. to I, 14.

כָּפַת ch. same. Targ. Y. Gen. XXII, 9. Targ. Ps. CXVIII, 27; a. e. —Part. pass. pl. כְּפֻתֵיהֶן (hebr.) *put in stocks*. Targ. Y. II Num. XXI, 29. —Tam. 31^b וְכִפְתִּיהָ בְּשִׁירָאֵי if one tied the sacrifice (hands and feet) with silk ropes. B. Bath. 167^a כִּפְתִּיהָ וְאֹרֵי he put him in stocks (or in prison), and he confessed. Gitt. 14^a וְכִפְתִּיהָ וְשִׁקְלֵיהֶן who use force (have him arrested) and collect their due immediately (allowing no time). Y. Gitt. I, end, 43^d; Y. Kidd. III, 64^a כִּפְתִּיהֶן they put him in stocks and forced him to pay; a. e. —[Gitt. 62^a וכ' מְכַפְּתֵהוּ, v. מְכַפְּתֵהוּ.] *Pa.* same. Targ. Cant. VII, 5. —Y. Kil. IX, end, 32^d וְהָיָה מְכַפְּתֵהּ בִּידָהּ he (the weaver) uses it for tying (or *knotting*, v. infra). —2) (v. P. Sm. 1803) *to produce knots, to mature fruits*. Targ. O. Num. XVII, 23 ed. Berl. (Var. כִּפְתִּיהֶן; h. text כִּפְתִּיהֶן; comp כִּפְתִּיהֶן; v. כִּפְתִּיהֶן.)

כִּפְתָּה v. כִּפְתָּה. כִּפְתָּה, v. כִּפְתָּה. כִּפְתָּה, v. כִּפְתָּה. *כִּפְתָּה* m. (כִּפְתָּה) *tie, knot*. —*Pl.* כִּפְתָּה Gen. R. s. 56; Yalk. Gen. 101; Yalk. Nah. 561 'וכ' כִּפְתָּה those bonds (with which the genii of the nations were tied, v. כִּפְתָּה). —Esth. R. to I, 6 (in Hebr. dict.) חֲזִי מְכַפְּתֵיהֶן בְּכֻסֵּי כֶסֶף של כסף כִּפְתָּה the couches were tied with silver straps.

כִּפְתָּה f. h. (v. preced.) *travelling implements tied up, bundle*. —*Pl.* כִּפְתָּה Gen. R. s. 100 כִּפְתָּהּ וְחִירֵיהֶן (קשריהם) they (the Canaanites) untied the knots of their (the pall-bearers') bundles (assisted them in their preparations for camping); Yalk. Gen. 161 כִּפְתָּהּ וְחִירֵיהֶן (קשריהם) (corr. acc.). Y. Sot. I, 17^b bot. כִּפְתָּהּ (corr. acc.).

כִּפְתָּה m. (b. h.; כִּפְתָּה with format, v. כִּפְתָּה Pa. 2, a. preced. wds.) *ball*, esp. *an ornament* of the candlestick in the shape of a *pomegranate*. Gen. R. s. 91 end וְכִפְתָּהּ וְכִפְתָּהּ (pomegranate and blossom!, i. e. well and nicely said! —Men. 28^b. —*Pl.* כִּפְתָּהּ, v. כִּפְתָּהּ. Ib.

כִּפְתָּה (b. h. כִּפְתָּה) pr. n. gent. *Kaftoreans*. Gen.

R. s. 37; Yalk. ib. 62; Yalk. Chr. 1074 כִּפְתָּה were dwarfs.

כִּפְתָּה v. כִּפְתָּה. כִּפְתָּה, v. כִּפְתָּה. *כִּפְתָּה* a. בְּכִפְתָּה v. כִּפְתָּה. *כִּפְתָּה* m. (b. h.; כִּפְתָּה, v. כִּפְתָּה) 1) *bolster, mattress*. Mikv. X, 2. Kel. XXVI, 5, v. כִּפְתָּה; a. fr. —*Pl.* כִּפְתָּה. Kil. IX, 2; a. fr. —Meg. 12^a (expl. כִּפְתָּה, Esth. I, 6) כִּפְתָּה של פסים mattresses of striped goods. —2) *rounded*; (comp. כִּפְתָּה *fat lamb*. Men. 66^b, a. e., v. כִּפְתָּה. —Esth. R. to I, 14 (play on כִּפְתָּה) . . . מִי (כִּפְתָּה) כִּי בֶן שָׁנָה (not כִּי) who offers unto thee a lamb one year old? —*Pl.* as ab. Meg. 12^b כִּי בֶן שָׁנָה; Yalk. Esth. 1051 כִּי יוֹצֵאֵן לְבֹבֵין ed. [Y. Sabb. V, 7^b bot. כִּי יוֹצֵאֵן לְבֹבֵין (corr. acc.).] —[Z. Krot., read: זכרים. —Transf. *commander*. —*Pl.* as ab. Koh. R. to XII, 7, a. e., v. כִּלְיָבִין. —4) *runner, roller*. —*Pl.* as ab. Gen. R. s. 69 עליהם כִּי מעבירין כִּי pass the paving rollers over them; (ib. s. 41 רִדְיָה; Yalk. Is. 337 רִדְיָה).

כִּפְתָּה ch. same, *bolster*. Gitt. 47^a כִּפְתָּה כִּפְתָּה my fat belly is my bolster. Y. Yoma VIII, 44^d top; Y. Taan. I, 64^c [read:] חֲזִי חֲזִי חֲזִי (חֲזִי) under his bolster. —*Pl.* כִּפְתָּה. Targ. Lam. II, 21.

כִּפְתָּה v. כִּפְתָּה. כִּפְתָּה, v. כִּפְתָּה. כִּפְתָּה, v. כִּפְתָּה. *כִּפְתָּה* I (comp. כִּפְתָּה, Af. כִּפְתָּה *to surround, crown*. Targ. Job XXXI, 36, v. כִּפְתָּה.

כִּפְתָּה II (preced.) [*to dig around*, denom. כִּפְתָּה, fr. which כִּפְתָּה *to plough*. B. Kam. 96^b כִּי בָרוּ כִּפְתָּה (Ms. M. omits כִּפְתָּה) he ploughed with them. Sabb. 33^b . . . חֲזִי כִפְתָּה וְזָרַע they saw people plough and sow. Ib. 73^b מְכַרִּי כִפְתָּה כִּי כִפְתָּה כִּי כִפְתָּה do not people first plough (and then sow)? Ib. וְזָרַע כִּי כִפְתָּה the Mishnah speaks of Palestine where they first sow and then plough. B. Mets. 105^a כִּפְתָּה וְזָרַע I shall plough it over. Ib. 107^a כִּפְתָּה כִּי כִפְתָּה he ploughs twice (after harvesting and before seed-time); a. e.

כִּפְתָּה I m. (preced.) *ploughing*. B. Kam. 96^a, v. preced. —B. Bath. 12^a כִּי יוֹמָא כִּי one day's ploughing (Rashi: at ploughing season, opp. to the second ploughing before seed-time). —כִּי a ploughed field. Yoma 43^b; Nidd. 65^b, v. כִּפְתָּה.

כִּפְתָּה II or כִּפְתָּה m. ch. = h. כִּפְתָּה II, *cabbage*. Macc. 16^a, v. כִּפְתָּה; [Tosaf. a. l. *a ploughed field*, v. preced.]. B. Kam. 92^a, v. כִּפְתָּה I. Sabb. 115^a; a. e. —*Pl.* כִּפְתָּה. Hull. 62^b כִּי כִפְתָּה (Rashi sing.; Ar. כִּפְתָּה) those (locusts) found among cabbage.

כִּפְתָּה, v. כִּפְתָּה. כִּפְתָּה, v. כִּפְתָּה. כִּפְתָּה, v. כִּפְתָּה. *כִּפְתָּה* II, כִּפְתָּה, v. כִּפְתָּה. *כִּפְתָּה*, Targ. Job IV, 10, v. כִּפְתָּה. *כִּפְתָּה*, v. כִּפְתָּה. *כִּפְתָּה*, v. כִּפְתָּה. *כִּפְתָּה* f. (denom. of כִּפְתָּה I) *like a ploughed field, of rough surface*. B. Kam. 85^a (expl. כִּפְתָּה) Ms. M. (v. Rabb. D. S. a. l. note; ed. כִּפְתָּה; Yalk. Ex. 332 כִּפְתָּה) a rough seam (of the wound), *scar*.

פרוז **פרוזא** ch.=h. פרוז. Targ. O. Ex. XXXVI, 6 פרוז (Y. פרוזא, some ed. פרוז).—Y. Sabb. XVI, 15^d; Y. Ned. IV, 38^d top כ' . . . אפי' R. I. issued a proclamation; a. fr.

פרוזא ch.=h. פרוז. Dan. III, 4.—Targ. Y. Lev. XIII, 45 (קרא דגברי (read: וקרו' (Y. Shek. V, 48^d bot. (transl. דגברי) the Temple crier has announced the morning; Y. Succ. V, 55^c.

פרוויא **פרוויא** m. (careum, sub. cuminum, v. Sm. Ant. s. v.) **פרוויא** *caraway*. Ab. Zar. 29^a (a remedy for nausea, v. אוינקלי I) מירתי כ' (Ar. כרוי' כמינא, v. Koh. Ar. Compl. s. v. בכין, IV, p. 247, note 15) let him take caraway &c. [Rashi: כמינא כמינא, obviously a corruption of a Provençal word.]

פרוזא, v. פרוז.

פרוזא *to tie around*, v. פרוז I.

פרוזא m. (preced.) *band, priestly division*. Targ. Y. Deut. XVIII, 6 (emp. Y. Yeb. XI, 12^a bot. משמר שירצה).

פרוזא **פרוזא** f. (פרוז) *winding, intestines*; כ' קטנא small winding (duodenum), כ' עביא the large winding (jejunum). Koh. R. to VII, 19; Yalk. Koh. 976; Lev. R. s. 3, v. פרוזא. [Targ. Y. Lev. XI, 22 כרוזא Ar. a. Levita, v. פרוזא.—Y. R. Hash. I, 57^b bot. כרוזא, v. פרוזא.]

פרוזא, v. פרוזא.

פרוזא, Y. Shebu. III, 34^d Ar., v. פרוזא.

פרוזא, Y. B. Mets. II, 8^c bot., Var. in ed. פרוז, כ' פרוז, v. פרוזא.

פרוזא, v. פרוזא.

פרוזא m. (פרוז) 1) [*coating*,] *color*, esp. *yellow* or *green*. Cant. R. to I, 14 (play on פרוזא, ib.) כ' פרוזא that alludes to Jacob who went in to his father with paleness of face, trembling in his shame &c.—2) *K'rum*, name of a bird changing colors in the sun. Ber. 6^b.

פרוזא **פרוזא** ch. same, *color*, v. פרוזא. —א. פרוזא. *sea-green*, name of a *beryll* (aqua marina). Targ. Ex. XXVIII, 20; a. e.—* *פרוזא* [green berries,] *undeveloped grapes, worm-eaten grapes*. B. Mets. 106^b ed. a. Ar. (Ms. H. a. Rome 2, Alf. פרוזא; v. Rabb. D. S. a. l. note 50). Naz. 34^b (38^b) פרוזא (Ar. פרוזא, Rashi frequ. פרוזא, v. פרוזא. Hull. 58^b top Var. פרוזא).

פרוזא m. *service-tree*. Pes. 111^b פרוזא ed. (Ms. M. פרוזא, emend. פרוזא); v. Löw Pfl. p. 287.

פרוזא, v. פרוזא.

פרוזא m. (*φράσπεδος*, mostly pl. *φράσπεδα*) *edge, border, fringe*. Targ. O. Num. XV, 38 פרוזא ed. Berl. (Mss. a. ed. פרוזא דב' (כרוזא דב' (Pl. פרוזא. Ib., sq. Targ. O. Deut. XXII, 12.

פרוזא pr. n. m. *Cruspe's day*. Snh. 69^a (v. פרוזא, a. פרוזא).

פרוזא m. pl. (prob. fr. פרוזא, dial.=כרוזא, emp. פרוזא) *dealers in vegetables, greens &c.* M. Kat. 13^b כ' פרוזא (Alf. פרוזא).

פרוזא, Y. Sabb. VI, 8^b bot. some ed., v. פרוזא.

פרוזא f. pl. (כרוזא, emp. כרוזא) *balls, cakes*. Gitt. 69^b פרוזא (ed. פרוזא; Ar. s. v. פרוזא; Ar. s. v. פרוזא) barley cakes; wheat cakes.

פרוזא f. (=כרוזא; v. preced.) [*with large eye-balls*,] name of a species of *bats*. Sabb. 78^a ed. (Ms. M. פרוזא, Ms. O. פרוזא; Ar. ed. Koh. פרוזא).

פרוזא, v. פרוזא.

פרוזא, v. פרוזא.

פרוזא *to call together* (emp. פרוזא II); *to call out, announce*. Tanh. Mishp. 19 כרוזא האדם בשלום as long as the angel cries out ('give honor to the image of God'), man is safe. Ib. (ref. to Job XXXIII, 23) אלה מן אלה אם יהא מן אלה אם יהא if there be one out of the thousand (angels) crying out before him, to proclaim a man's righteousness. Esth. R. to VI, 12 פרוזא, v. פרוזא. Deut. R. s. 4 והכרוזות פרוזא and the criers (angels) call out before him, Give room &c., v. infra.

Hif. same. Tanh. l. c. חנו וכו' and one of them (the angels) cries out before him, saying, Give honor &c.; Midr. Till. to Ps. XVII; Yalk. Ps. 670 אלו חייב לחכרוזא v. פרוזא. B. Mets. II, 1, sq. פרוזא the following finds one must publish. Ib. 28^b פרוזא the crier announces that something has been found (not defining the object), opp. to גלימא מכרוזא (or whatever the object may be).—Pes. 113^a פרוזא Ms. M. there are three persons for whose sake the Lord sends out the crier every day (to announce their praise); a. fr.

פרוזא, Af. פרוזא same. Targ. Jon. III, 7 (h. text פרוזא); a. fr.—Targ. Ps. CV, 16 Ms. (ed. פרוזא, v. פרוזא II). Targ. Y. Deut. XXIV, 3 פרוזא it has been announced (decreed) in heaven.—Kidd. 81^a פרוזא M. Z. punished (a woman for being closeted with a man) and published the fact (in order to protect her children's legitimacy). Ib. פרוזא if it had not been called out in heaven, Beware of R. M. &c. Yoma 72^b, a. fr.

פרוזא m., pl. פרוזא name of two species of winged *locusts*. Hull. 62^b כ' רבי חילפי וכו' (Ar. פרוזא) those living in rushes are permitted, כ' רבי חילפי וכו' Ar. (ed. פרוזא, v. פרוזא II) those among heaps are forbidden (v. Tosaf. a. l.).

פרוזא, v. פרוזא.

פרוזא **פרוזא** a species of *locusts*. Targ. Y. Lev. XI, 22 (Ar. a. Levita פרוזא; h. text פרוזא). Targ. Ps. LXXXVIII, 47 (h. text פרוזא). Omp. פרוזא.

פרוזא, v. פרוזא.

פרוזא m. (פרוזא, with format. פרוזא) 1) *the shepherd's as-*

מסרו ^b56 B.Kam. *sistant that gathers the scattered flock.* B.Kam.56^b Ar. (ed. 'לב, corr. acc.) 'he surrendered it to the shepherd' (in Mish.) means to his assistant.—2) *he who calls to, and leads in prayer.*—*Pl.* פְּרִזִּין. Targ. Cant. I, 8 פְּרִזִּיָּהָא (not פְּ, v. ed. Lag. II, p. XIV) her (the congregation's) leaders. Targ. Koh. X, 10.

פְּרִזִּים, פְּרִזִּים pr.n.pl. *Karzayim*, near Jerusalem. Men. 85^a כ' חִטִּי (Ms. M. כְּרִיִּים, Ms. R. 2 a. Ms. K. 'ב, v. Rabb. D. S. a. l. note) wheat of K.

פְּרִזִּימִין, v. פְּרִזִּימִין.

פְּרִזִּיָּהָא f. pl. (פְּרִז) *calling out.* B. Mets. 40^b, v. פְּרִזִּיָּהָא.

פְּרִזִּיָּהָא (v. פְּרִזָּה a. פְּרִזָּה) *to be tied, narrowed in.*—Denom. פְּרִזָּה.

Hif. פְּרִזִּיָּהָא *to force, subdue.* Gen. R. s. 75, beg. (ref. to פְּרִזִּיָּהָא, Ps. XVII, 13) פְּרִזִּיָּהָא *force him down on the scale of guilt, break his resistance;* (Yalk. Gen. 130 אִם בְּנַפְשֹׁתָן הֵן מְכַדִּיָּהֶן וְכ' Cant. R. to IV, 12 (הַכְרִיעֵהוּ) if they did violence to their souls, how much more &c.; (Pesik. B'shall. p. 82^b שְׁלִישִׁין).

פְּרִזָּה ch., v. פְּרִזָּה.

פְּרִזָּה, פְּרִזָּה m. (preced.) *force, unwillingness, necessity.* Ab. IV, 22 *against or without one's will.* Ab. IV, 22 *without thy will thou hast been created &c.* Gitt. 21^a *against her will, opp. מְרַעֲתָהּ, v. מְרַעֲתָהּ; a. fr.*

פְּרִזָּה, כֹּף ch. same. Targ. Y. II Gen. XLIV, 18. Targ. I Sam. II, 16 (h. text בְּחֻקָּהּ).—[Targ. Y. Deut. VII, 15, v. פְּרִזָּה.]

כְּרִמּוֹסָה, v. next w.

כְּרִמּוֹסָה m. (ὑπόμνησις) *document.* X. Keth. IX, end, 33^c כְּרִמּוֹסָה (not כִּן) *in accordance with the opinion of him who says, if one's document (of indebtedness) is lost, write a duplicate for him.* Ib. כְּרִמּוֹסָה קְדַמִּיָּא *irrespective of a previous document (or previous documents, against me) which may be in thy possession.* Ib. [read:] נִשָּׂא *read: נִשָּׂא* *but is it a usual matter for a man to say (to his debtor), my document has been lost, write another for me?—V. כְּרִמּוֹסָה.*

כְּרִיָּה, כְּרִיָּה (b. h.) *[to round, heap, cave.] 1) to dig.* Mekh. Mishp., N'zikin, s. 11 כְּרִיָּה מִנִּין *how am I to know that he who digs a pit is responsible?—B. Kam. 51^a כְּרִיָּה one who digs after another one, i. e. who completes the pit to its legal size.* Succ. 53^a; Macc. 11^a *בשעה 11^a when David dug for the foundations; a. fr.—Part. pass. כְּרִיָּה, f. כְּרִיָּה hollowed out.* Kel. III, 5, a. e., v. פְּרִיָּה. *2) to sit in a circle, v. infra.*

Hif. כְּרִיָּה *1) to heap, pile.* Gen. R. s. 100 (ref. to כְּרִיָּה, Gen. L, 5) *much money shalt thou pile up (give me) for it (the grave); (some ed. הכרה*

Jacob piled up in settling with Esau). Ib. כְּרִיָּה (corr. not) *and he (Jacob) piled up whatever money he had to place it before Esau &c.—2) to invite to a banquet; 3) (with play on כְּרִיָּה) to excise, to destroy.* Snh. 20^a; Yalk. Sam. 142 (ref. to כְּרִיָּה, II Sam. III, 35, where Raba had before him a K'thib. כְּרִיָּה *to entertain*) and read *l'habroth* (v. פְּרִיָּה): originally they came with the intention of destroying him (for the murder of Abner), and finally (when convinced of his innocence) they came to comfort him; [Yalk. Ms. to Sam. l. c., quoted in Rabb. D. S. Snh. l. c. note 9: כְּרִיָּה וְקִרְיָן כְּרִיָּה לְבָרוּתָהּ לְבָרוּתָהּ *it is written l'hakbroth (to entertain) and read l'habroth (v. פְּרִיָּה): originally they came with the intention of destroying him (for the murder of Abner), and finally (when convinced of his innocence) they came to comfort him; [Yalk. Ms. to Sam. l. c., quoted in Rabb. D. S. Snh. l. c. note 9: כְּרִיָּה וְקִרְיָן כְּרִיָּה לְבָרוּתָהּ לְבָרוּתָהּ *it is written libroth (to pierce, cmp. Ez. XXIII, 47), and we read l'habroth &c.].**

כְּרִיָּה, כְּרִיָּה ch. same, *to dig, bore.* Targ. O. Ex. XXI, 33 *ed. Berl. (oth. ed. כְּרִיָּה).* Targ. Ps. XL, 7; a. e.—B. Kam. 51^a *לֵיה זֵיל כְּרִיָּה לְן וְאִל כְּרִיָּה לְדוּ כְּרִיָּה* (some ed. they said to him, go and dig for us, and he went and dug &c. Ib. 48^a *כְּרִיָּה דְמִי דְמִי* he is as responsible as if he had dug it. Succ. 53^b *כְּרִיָּה פִּירָה וְכ' we bore only a little and there comes water; a. e.—*Taan. 24^a דְּדוּדָה כְּרִיָּה בְּדוּדָה* that he was boring a hole in the fence (v. Rabb. D. S. a. l. note for Var. lect.).—[*to benarrow, distressed, part. כְּרִיָּה, v. כְּרִיָּה, pl. כְּרִיָּה, v. כְּרִיָּה*

כְּרִיָּה m. (preced.) *heap, pile.* Ex. R. s. 31 (ref. to כְּרִיָּה, Gen. L, 5, v. פְּרִיָּה) *he (Jacob) took all the money he possessed and made a pile of it; כ' שֵׁל a pile of denars have I given to Esau.* Tosef. Ter. III, 17. Ter. III, 5. Y. ib. I, 40^b *bot. כְּרִיָּה (not כְּרִיָּה) if a man renounced possession of his pile (store) of grain. Ib. IV, 42^d top כְּרִיָּה אִל כְּרִיָּה* to discharge the duty of Trumah for his entire store. Y. Gitt. VII, 48^c *bot. כְּרִיָּה אִל כְּרִיָּה* if he gave Trumah for his store; a. fr.—*Pl. כְּרִיָּה. Y. Shek. III, end, 47^c כ' וְכ' if it were a case of two piles for which a person had discharged Trumah &c.*

כְּרִיָּה, כְּרִיָּה ch. 1) same. B. Mets. 105^a (in a tenant's contract) *and I will place the pile (of my crop) before thee.* Y. Maasr. I, 49^a *bot. (expl. מְשִׁיחָהּ) from the time he gives shape to the pile; a. e.—Pl. כְּרִיָּה, v. כְּרִיָּה. Targ. Y. Ex. VIII, 10, v. כְּרִיָּה. Targ. II Chr. XXXI, 6, 7, sq. (h. text כְּרִיָּה).—2) digging, ditch; well. B. Bath. 8^a *כְּרִיָּה וְכ' רְמִי כ' חֲרִיָּה וְכ' (v. Rabb. D. S. a. l. note 80) put on orphans (heirs) the obligation of contributing towards a new ditch. Ib. (ד) פְּרִיָּה וְכ' (Ms. F. כְּרִיָּה, v. Rabb. D. S. a. l. note) even scholars must lend their services in digging a street-well; B. Mets. 108^a (v. Rabb. D. S. a. l. note 60). Ib. 110^a *כְּרִיָּה and must do what digging may be required (ditch, well), v. כְּרִיָּה. Ib. כְּרִיָּה לְכ' for dredging the river (or channel).—*House of Heaps (Ruins), a cacophemistic change of the name כְּרִיָּה, v. כְּרִיָּה II. Ab. Zar. 46^a; Tem. 28^b (Var. כְּרִיָּה destruction).—[V., however, כְּרִיָּה a. כְּרִיָּה.—Meg. 6^a Ms. M. (ed. בְּמִיא, v. Rabb. D. S. a. l. note).***

כְּרִיָּה II m. (cmp. כְּרִיָּה) *a worm in poppy, v. כְּרִיָּה.*

פְּרִיָּה **פְּרִיָּה** f. (פְּרָה) *digging*, esp. *digging a pit* through which an animal was injured (Ex. XXI, 33). Mekh. Mishp., N'zikin, s. 11; Tosef. B. Kam. VI, 13 נפל לפניו מקיל כ' if the animal fell forward (into the pit) frightened by the sound of digging (within the pit), מקיל, B. Kam. 49^b על עסקי כ' if it tumbled backward &c. B. Kam. 49^b על עסקי כ' for the act of digging a pit (although not on his own soil). Ib. 50^a כיסוי כ' I might have thought only when he dug the pit he is bound to cover it up; a. e.

פְּרִיָּה **פְּרִיָּה** m. (v. פְּרָה) *sufferer*. — Pl. פְּרִיָּה. Sabb. 21^a רמערבא כ' Ar. (ed. בריחי, corr. acc.) all sufferers of Palestine, v. קְרִיָּה. Ib. 145^b כ' ed. Sonc. (ed. ב'; Ms. Rashi פְּרִיָּה, v. Rabb. D. S. a. l. note).

פְּרִיָּה f. (preced.) *distress, misfortune*. Sabb. 10^a פְּרִיָּה כ' Ar. is it such a misfortune &c., v. פְּרִיָּה.

פְּרִיָּה f. (preced.) *pain*. Targ. Prov. XXV, 20, v. פְּרִיָּה.

פְּרִיָּה, v. פְּרִיָּה.

פְּרִיָּה, v. פְּרִיָּה.

פְּרִיָּה m., pl. פְּרִיָּה *parasites, lichens, moss*. Lev. B. s. 15 . . . היא עושה כ' as long as the well empties into the garden, it will grow lichens (compared to leprous spots on the body, v. פְּרִיָּה; Yalk. Lev. 554 (היא עושה פְּרִיָּה)).

פְּרִיָּה I m. (פְּרָה) *winding; rounded*. B. Kam. 50^b (v. Rabb. D. S. a. l. note 6); Yalk. Ex. 341.

פְּרִיָּה II f. ch.=h. פְּרִיָּה, *sheaf*. — Pl. פְּרִיָּה. Targ. Y. Gen. XXXVII, 7 מברכן כ' Ar. (quoted in Rashi to B. Mets. II, 1; ed. מפרכן פְּרִיָּה).

פְּרִיָּה III m. (preced.) *bundle or band*. — Pl. פְּרִיָּה. Snh. 67^b (of a juggler) וכ' cast ribbons (or bundles) of silk out of his nose.—V. פְּרִיָּה.

פְּרִיָּה f. (פְּרָה) 1) *winding around*. Tanh. Vaëra 4 (ref. to Ber. V, 1) פְּרִיָּה נחש למלכות . . . what led the scholars to place the serpent winding itself around a person side by side with the (Roman) government?; Ex. R. s. 9.—2) *bundle, bunch, small sheaf*, contrad. to פְּרִיָּה.—Pl. פְּרִיָּה. B. Mets. II, 1. Ib. 22^b; a. e.—[Ib. 37^b פְּרִיָּה, v. פְּרִיָּה.]

פְּרִיָּה f. (v. פְּרִיָּה) *lichen-like, scabby*. B. Kam. 85^a פְּרִיָּה (Yalk. Ex. 332 פְּרִיָּה), v. פְּרִיָּה.

פְּרִיָּה, v. פְּרִיָּה.

פְּרִיָּה, v. פְּרִיָּה.

פְּרִיָּה **פְּרִיָּה** m. (χρυσόσκαργυρον, usu. χρυσόσκαργυρον) *gold and silver tax* levied by Constantine the Great (v. Sachs Beitr. II, 140; Rapap. Er. Mill. p. 193, a. authors there quoted). Y. B. Kam. III, 3^c top אהן כ' א'וכ' as to the chrysargyron: before that tax is arranged, it is

permitted to say (to the officers), 'this man is my fellow-trader'; when it has been arranged (and is being collected), it is not permitted (because it would injure the person omitted in the list without alleviating the burden of others); cmp. אכסניי.—Pl. פְּרִיָּה. Cant. R. II, 2 (variously corrupted).—Midr. Till. to Ps. XII מרגזות, ed. Bub. מרגזות; Yalk. ib. 656 מרגזות, read: פְּרִיָּה (ascribed to Hadrian).

פְּרִיָּה m. (χρυσόσκαργυρον) *orach*. Y. Kil. I, 27^a bot. כירבי לבנן (corr. acc.).

פְּרִיָּה m. (χαριστίων) *charistion*, an instrument for weighing or lifting (Lidd. et Scott. Gr. Dict.); *scales for minute weights* (P. Sm. s. v. כרסניא, p. 1836). Lam. R. to I, 5 כרסניא Ar. (corr. acc.; ed. קְרִיָּה).

פְּרִיָּה f. (denom. of פְּרָה) *a leather bag*, (as a measure) *K'resith* containing one S'ah. Kel. XX, I Talm. ed. (Mish. ed. a. ed. Dehur. כריתות, Ar. ed. Koh. כריתות, denom. of פְּרָה).

פְּרִיָּה **ק'** pr. n. m. (Crispus) *Crispa*, name of an Amora. Pesik. Shubah, p. 157^b; (R. Hash. 16^b כרספראי); Y. ib. I, 57^a bot. כרספא ed. Krot.—Ib. II, 58^b top כרספא; Y. Snh. I, 18^c bot. כרספא. Pesik. R. s. 15 כרספא.

פְּרִיָּה f. (פְּרָה) *kneeling*. Ber. 34^b; Meg. 22^b, contrad. to פְּרִיָּה. Y. Ber. I, 3^c bot., a. e., v. פְּרִיָּה. Ib. d top לך כ' unto thee is kneeling due.—Pl. פְּרִיָּה. Ber. 31^a, v. פְּרִיָּה.

פְּרִיָּה I (כרש), cmp. פְּרִיָּה name of a fish, prob. *shark*. B. Bath. 74^a bot. כרש Ms. M. (ed. כרשא, Ar. כרשא).

פְּרִיָּה II, **פְּרִיָּה** m. (v. preced.; cmp. פְּרִיָּה) *leek*. Sabb. VIII, 5 (80^b) כ' כר as much manure as is required for one leek plant. Y. ib. VII, 9^d bot. כר ליעה כר as much space as is required for planting one leek. Makhsh. I, 5; Tosef. ib. I, 5.—Pl. פְּרִיָּה. Kil. I, 2 גיזין כ' (garden) leek and field-leek . . . are not heterogeneous, v. פְּרִיָּה. Tosef. Sabb. XV (XVI), 14 גיזין כ' ed. Zuck. (Var. כרשין) we may cut leek for him (on the Sabbath, as a remedy for a serpent's bite). Ned. VI, 9; Tosef. ib. III, 6; Y. ib. VI, 39^d bot., v. קפלוש; a. fr.—V. פְּרִיָּה.

פְּרִיָּה f. (פְּרָה) 1) *the groove* in the mountain slopes made by running water. Y. M. Kat. I, 80^b top כר עד כר פרח כ' ולא פסקי if the grooves have bloomed, but the rains have not ceased (set in again); Y. Ter. VIII, 46^a top עד כר שחפות חכ' (corr. acc.).—2) (b. h.) *K'rith*, name of a brook. Targ. I Kings XVII, 3.

פְּרִיָּה pr. n. *K'reth*, a district near Philistia. Targ. I Sam. XXX, 14 (ed. Lag. כר; h. text חכר).

פְּרִיָּה, v. פְּרִיָּה.

פְּרִיָּה f. (פְּרָה) 1) *cutting of genitals, mutilation*. Yeb. 84*

—Y. Shek. III, 47^b bot. 'בכ' א' (drinking four cups) in immediate succession (Pes. 108^b בבח אחח), opp. בפֿיסקין (v. בִּפְסִיקִין כּוּלֵן בִּכ' וּכ' [read:]).—Tosef. Maas. Sh. IV, 11 [read:]). if he put all of them into one fund, he takes the money realized from their sale out of the common fund. Tosef. Meg. IV (III), 17, sq. פֿטוּקִים בִּכ' אַחֵד. —Pl. (fr. בִּרְכָּה) intermission (for the expositor, v. מְתוּקִינֵן).—Pl. (fr. בִּרְכָּה) שׁוּרֵי ב' 37^b B. Mets. 37^b v. supra; B. Mets. 37^b v. supra; B. Mets. 37^b v. supra.

בִּרְכָּה: c. (v. בִּרְכָּה 2) *fortified place*, in gen. *city, capital*. Meg. 3^b a place which was first settled and then fortified. Hag. 13^b בן ב' an inhabitant of a city, a refined person, opp. בִּן כֹּפֶר. Succ. 51^b he who has not seen Jerusalem in her glory, וְכ' *Rome* ב' גִּדּוּל (של רומי).—a. fr. Snh. 21^b *ג' שברומי* ed. (Ms. ר' של ר'). Sabb. 56^b. Pes. 118^b *לדרווק אה שרה* 759 Yalk. Num. 759 *drive out the genius of Rome &c.*; Pesik. R. s. 14 (corr. acc.); Pesik. Par., p. 41^a (corr. acc.); a. fr. —Pl. בִּרְכָּהִים Erub. 21^b judge me not *like the dwellers in large cities* (where there are many vices). Meg. I, 1. Keth. 110^b *קשה ישיבת ל* living in large cities is a hardship. Sifrē Deut. 52 Remus and Romulus arose *and built two forts in Rome* (Cant. R. to I, 6; Y. Ab. Zar. I, 39^c *צריפֿים הים*); a. fr. —*sea-towns, mercantile ports* (Tyre &c.). R. Hash. 26^a. Cant. R. to I, 4; a. fr. —[Ruth. R. to II, 4 *הברכים* בִּין, read: *בְּאֶרְכִּים*, v. בִּרְכָּה I.] —*Fort . . .*, v. respective determinants.

בִּרְכָּה, בִּרְכָּה, בִּרְכָּה II, **בִּרְכָּה**: ch. same. Targ. II Sam. XX, 19. Targ. Jer. LI, 25 (h. text *וה*); a. fr. —Yoma 53^b *לריום* that thy head be raised over the whole city (that thou become the leader of the Jewish community). Taan. 22^a *thou art the protector of the whole community*. Hull. 56^b *a community in which everything (all classes) can be found*; a. fr. —Pl. בִּרְכָּהִין, בִּרְכָּהִין, בִּרְכָּהִין. Targ. Num. XIII, 19 (O. ed. Berl. בִּרְכָּהִין, Var. בִּרְכָּהִין, בִּרְכָּהִין, corr. acc.).—ed. Lag. בִּרְכָּהִין *כריא* (ed. בִּרְכָּהִין *כריא*, corr. acc.).—*Fort . . .*, v. respective determinants. —Targ. Y. Num. XXXIV, 8 *דבר סניגוריא* the forts of &c. Ib. *כדכור דבר זעמא* or *כדכור*, read: *בִּרְכָּהִין*].

בִּרְכָּה: m. (בִּרְכָּה 1) *roll*. B. Bath. 14^b בִּרְכָּהִי v. בִּרְכָּה I.—2) *pl. matting* which can be rolled up. Sabb. 19^b (Ms. O. בִּרְכָּהִי); ib. 156^b (Ms. O. בִּרְכָּהִי), v. בִּרְכָּה I.

בִּרְכָּב (redupl. of ברב, v. בְּרִיב) *to round off, to make a rim by hollowing out the centre* (as on a mechanic's stool, a pot-lid &c.). Hull. 25^a hot, unfinished wooden vessels which require polishing . . . or caving out; Tosef. Kel. B. Mets. II, 17 *ברכב* (read *לכ*). Ib. 10 (of metal ware) *לברכב*; Hull. 25^b *לברכר* (Ar. *לכרכם*).

בִּרְכֵּי, v. בִּרְכֵּי.

בִּרְכֵּינֵן, **בִּרְכֵּינֵן**, **בִּרְכֵּינֵן**, **בִּרְכֵּינֵן**.

בִּרְכֵּי, v. בִּרְכֵּי.

בִּרְכֵּי: m. (b. h. בִּרְכֵּי, v. בִּרְכֵּי) *a rim* around the al-

tar. Zeb. 62^a *כיוור* ב' . . זה *כיוור* what is meant by *Karkob* Rabbi says, a panel work; R. J. says, the rim (סִיבֵּיב) 'Ib. *בין קרן לקרן* ב' (another) rim between one horn and the other; Tosef. Shek. III, 19; Y. ib. VIII, end, 51^b (ref. to Shek. VIII, 8; Tosef. ib. III, 18).

עִיזָא (ד) ב' פֿרפֿוז*, name of a goat-like animal, *Car-cuz-goat*. Hull. 59^b ed. *עִיזָא* ב' ed. (Ar. *goat of Carbin* (a place); Var. *כרבינ*, *כרבינ*, v. Ar. Compl. s. v.).

I פֿרפֿוז, בִּרְקוֹם, m. (b. h. בִּרְפֵּם; v. בִּרְפֵּם a. בִּרְפֵּם I) [*paint*,] *crocus, saffron*. Kerith. 6^a; Y. Yoma IV, 41^d (one of the ingredients of frankincense).—Nidd. II, 6 ב' *כקרן* of the color of the bright-colored crocns; expl. ib. 7 *ברור* like the choicest of all (expl. ib. 20^a as the middle leaf of the middle row); Y. ib. 50^b top; Tosef. ib. III, 11; a. e.—Tosef. Kil. I, 1 *כרקם* ed. Zuck. (oth. ed. *כרפס*, corr. acc.).—[Ib. III, 12 ed. Zuck., v. בִּרְפֵּם II.]—[Targ. Cant. II, 1 *כרקם* some ed., read: *בִּרְקִים*].—Pl. בִּרְקִינֵן. Y. Maasr. V, end, 52^a. Y. B. Bath. IX, end, 17^b *בִּרְקִינֵן* (Chald. form).

II פֿרפֿוז, בִּרְקוֹם, בִּרְקוֹם m. (v. בִּרְפֵּם, cmp. בִּרְפֵּן) [*encircling*,] 1) *troop of siege, stage of siege*. Keth. II, 9; Ab. Zar. 71^a *עיר שכבשה* ב' (v. Rabb. D. S. a. l. note 80) a town which troops of siege have taken. Gitt. III, 4 על ב' *concerning a husband living in a town during a siege* (that he is legally presumed to be alive), opp. to *עיר שכבשה* ב'. Y. Keth. II, 26^d; Y. Gitt. III, 45^a top *what is called a stage of siege* (for legal purposes); Ib. *a siege by the government troops of the country*, opp. to a siege hy the enemy.—2) *camp of besiegers, the Roman castra*. Ab. Zar. 18^b *whosoever goes to the arena or the camp*; Tosef. ib. II, 6 *ולבִּרְקוֹמֵין* (pl.). Ib. 7 *מפני וכ' (מותר) מופני* and going to the camp is permitted for the sake of maintaining the political order, v. *חֲשֵׁב* *Hithpa*.—Pl. בִּרְקוֹמֵין. Koh. R. to XII, 7 (ref. to *עשרים על שטרים*, Ez. XXI, 27) *he erected camps of siege* (Lam. R. introd., R. Josh. 2 *טירון*, v. *טירון* II). Tosef. l. c., v. supra.

I פֿרפֿוזמא, בִּרְקוֹם (בִּרְקֵן) ch. same, mostly *pl. works of siege*. Targ. O. Deut. XX, 20 *כרב' (בִּרְקֵן) פֿרפֿוזינ'* (ed. Berl. *כרב'*; Targ. Y. *בִּרְקוֹמֵין*). Targ. Lam. I, 19. Targ. Is. XXIX, 3 *כרקום* (ed. Lag. *בִּרְקוֹם*; h. text *מָצַב*). Targ. I Sam. XXVI, 5; 7 *כרכומא* (ed. Lag. *כרב'*, h. text *מעגל*).

II פֿרפֿוזמא, בִּרְקוֹם m. (v. בִּרְקוֹם I, cmp. בִּרְדוֹם) *bronze, brazen* (cmp. בִּרְבוּנֵי. Targ. Job XX, 24 (some ed. *בִּרְבֵּן*, corr. acc.). Ib. XL, 18 Ms. (ed. *נחשא*). Targ. Ps. XVIII, 35 (ed. Lag. *כרכומיא*, Targ. II Sam. XXII, 35 *נחשא*).

כִּרְכוֹם, Ab. Zar. 18^b some ed., read: *בִּרְקוֹם*.

בִּרְכּוֹר, בִּיר', m. (בִּרְכֵּר) 1) *circle, circuit, round about way*.—Pl. בִּרְכּוֹרִים. Gen. R. s. 20; s. 45, end; s. 63; Yalk. Gen. 80; 82 *כמה ב' כרכר בשביל להסית וכ' (בִּיר', רִיךְ, בִּרְכּוֹרִים* how many circuits did the Lord make before he addressed Sarah directly (ref. to Gen. XVIII, 13 to 15, and interpreting *ויאמר*, verse 15, 'and the Lord said'); Y. Sot. VII, beg. 21^b [read:]] *כמה בִּירְכּוֹרֵי ב' חקב'ה מתארה בשביל להשית*].

ants of King Ahasuerus. Esth. R. to I, 10 (interpret. by way of acrostics) [read:] זֵרָר וְכָרֶכְס זֵנוֹרָא שֶׁל אִיזוֹרֶשֶׁע (the Lord said to the angel) see the profligacy of this wicked man, and tie them (like sheaves for threshing; v. Matt. K. a. l.); v. כרסון.

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פֿרפֿסא ch. form of preced. Esth. R. to I, 10 (an objection to the interpretation וְכָרֶכְס (v. preced.), because of ignoring the פ) כריב but it is written *Carcasa* (and not *Carcam*).

כרסון, read: פֿרויפֿסין (ἐχρήσεν, sub. ὁ ἄγγελος; emp. זרר' *it has been announced*. Esth. to I, 10 (ref. to Carcas it a Greek expression ('see the profligacy . . . and *publish* it', as you say ἐχρήσεν, proclamation has been made.

פֿרפֿר (Pilp. of ברר, v. פֿרה) 1) *to go around, go about*; [b. h. *to dance*]. Gen. R. s. 20, a. e., v. פֿרפֿור.—2) *to finish by designing circles, emblazon*. Hull. 25^b, v. פֿרפֿב.—3) *to form a circle in order to make an announcement*. Pesik. R. s. 21 ויב' וּמִפֿרְפֿר עַל ויב' like a king standing and gathering a circle around him at the entrance of his palace; כך . . . כשעמד ומכ' על הר סיני so the Lord when he stood addressing a meeting on Mount Sinai.

פֿרפֿר (**כרנד**) m. (preced.) 1) *whorl* of the spindle (vorticulus), also *shuttle* (v. Sm. Ant. s. v. Tela). Sabb. VIII, 6 (81^a) ראש ה' (Y. ed. a. Mish. Pes. v. Rabb. D. S. a. l. note) the top of the whorl; Y. ib. XVII, 16^b. Bab. ib. 123^a ב' תורחבין בכוש או ב' (בפֿרפֿיר) you stick it up with a reed or a whorl; Y. l. c. top. Tosef. ib. IX (X) 10; Sabb. 92^b; Sifra Vayikra, Hōbah, ch. IX, Par. 7, v. לָנוּ. Sifré Deut. 96; Ab. Zar. III, 9 (49^b) נטל דימנה ב' (פֿרפֿור, Var. פֿרפֿור, v. Rabb. D. S. a. l. note) if one took from it (the Asherah) a piece to use it as a shuttle; a. fr.—2) [*turner*], *a rod used for shaking olives down*. Y. Peah VII, 20^a בריכר, בריכר, read: פֿרפֿר; (f.), v. מִתְבֿא. a. מִתְבֿא.

פֿרפֿרא, פֿרפֿר* ch. as preced. 1. Y. Shek. IV, 48^b bot. דרכר, שכתא רכרכר ביניהן (Bab. ed. דרכרא, corr. acc.) the staff of the shuttle (the cane which brings the threads of the web into their place [arundo]), is between them, i. e. there is a great difference between them (cmp. 'stamen secernit arundo', Ovid M. 6, 55).

פֿרפֿרן f. pl. (v. פֿריר) *dances, rejoicing*. Targ. Is. LXVI, 20 בכרברות בב' וזושבתן (missing in ed. Lag.; h. text וזושבתן, emp. Targ. II Sam. VI, 14 שבת for h. כרר) with dances and songs of praise.

I פֿרפֿישׁ, פֿרפֿישׁ I (reduplic. of כרש, v. פֿרושֿפֿירא a. 1) *to hollow out*, v. פֿרפֿישׁא, פֿרפֿישׁא. (2) (emp. b. h. *to bend, bow*.—(ב)ישא.—Brub. 65^b כ' ליה ברישיה R. nodded &c. Nidd. 42^a . . . רישיה showed his approval of it by nodding; B. Bath. 143^a top.

II פֿרפֿישׁ, פֿרפֿישׁ=פֿנשׁקשׁ *to knock, strike*. Sabb. 77^b פֿנשׁקשׁ ed. (Ms. M. לכפֿשׁקשׁי, v. פֿנשׁקשׁ.

פֿרפֿישׁא

how many circles around circles did the Lord draw in order &c.—2) *whirl*, v. פֿרר.

פֿרפֿושׁא f. (v. פֿרפֿשׁ I) *weasel*. Targ. Y. Lev. XI, 29 (h. text חלד).—B. Mets. 85^a בני כ' young weasels (v. Rabb. D. S. a. l. for correct vers.). Snh. 105^a (prov.) 'כ' ושוניא וב' weasel and cat (making peace) feast on the fat of the luckless. Meg. 14^b (translation of Huldah), v. חולדה III.—[B. Kam. 52^a, v. פֿרפֿשׁא I.]

פֿרפֿמישא, v.

פֿרכין, v.

פֿרפֿישׁ, v.

פֿרפֿיחא, v.

פֿרפֿם (reduplic. of כרם) 1) *to draw a circle*; denom. II. 2) (emp. פֿראם) *to paint, varnish; to polish, bronze*. Kel. XV, 2 סירקן או פֿרפֿמן if he painted or varnished the boards. Ib. XXII, 9 א בלוק או פֿרפֿמו'כ' a block which one painted or varnished so as to give it a distinguishable surface. Hull. 25^b לפרפֿם Ar. to polish or bronze (metal vessels), v. פֿרפֿב. Tosef. Kel. B. Mets. VI, 1 לכרכם . . ואם if he intends to varnish (the leather goods), they cannot become unclean until he has varnished them. Cant. R. beg. סירחזה ופֿרפֿמה he chiseled and polished the stone, v. פֿרק.—כ' פנים—[*to braze the face*], *to be bold, defiant* (emp. פֿרק. Y'lamd. to Num. XX, 8 quot. in Ar. מרכם פניו והוא מִפֿרפֿם פניו כנגדן (some ed. Ar. מרכם, (v. Koh. Ar. Compl. s. v.) and he (Moses) defied them; Yalk. Num. 763 נִתְפֿרפֿמו פניו, v. infra.—Part. pass. מִכְפֿרפֿם; יצאו ופניהם *green, pale face*. Gen. R. s. 99 פניהם מִכְפֿרפֿמו'כ' they went out pale-faced (abashed).—Denom. פֿרפֿם I. *Nithpa*. (denom. of פֿרפֿם I, emp. פֿרק), with 1) *to look saffron-like, pale, abashed, grieved*. Ib. s. 20 נִתְפֿרפֿמו פניו he turned pale. Y. Snh. I, 19^a bot. Pesik. Par. p. 38^a; Num. R. s. 19 (some ed. נרכמו, corr. acc.).—Midr. Till. to Ps. XVIII, 35 ופניו מִתְפֿרפֿמין and his (Abraham's) face turned pale (from jealousy); Yalk. Sam. 162 *to become bronze-colored*. Cant. R. to I, 6 פניו נזכ' his face was tanned (from exposure to the sun; Yalk. ib. 982 נפחם).—3) *to become angry, defiant*. Yalk. Num. 763, v. supra.

כרכמא, Sabb. 139^a Ar., v. פֿרמא.

כרכמושא, v.

I. פֿרפֿמן, v.

פֿרפֿמישא, פֿרפֿימ' m. (prob. a. denomin. of פֿרפֿישׁ) *lead* (plumbum). Targ. Job XIX, 24. Targ. Y. I Num. XXXI, 22.

פֿרפֿמית, פֿור' pr. n. f. *Kark'mith*, a freed woman. Eduy, V, 6; Ber. 19^a; Sifré Num. 7;—Yalk. Num. 706; Num. R. s. 9 כור' Y. Sot. II, end, 18^b חוכית כור' let the case of K. come in as evidence.

פֿרכס, v.

פֿרפֿס (b. h.) pr. n. m. *Carcas*, one of the seven attend-

פֶּרֶשָׁא m. (I פֶּרֶשׁ) *large intestines, great-gut and rectum*. Sabb. 82^a [read with Rashi:] ... וְהָיָה בִּי (or with Ms. O. יִהְיֶה... v. Rabb. D. S. a. l. note) the rectum is supported by three teeth-like glands. Ib. שְׁרִיגֵי שְׁמִטָּה the glands of &c. Gitt. 57^a; Ber. 62^b הֵרִיגוּ לְפֶרֶשָׁא he dropped his gut (from fright). Hull. 49^b הֵרִיגוּ הַשֶּׁמֶן הַגָּדוֹל הַשֶּׁמֶן הַקָּטָן the fat glands surrounding the large intestines. Ib. 113^a וְעֵינֵי הַגָּדוֹל הַקָּטָן great-gut and (small) intestines.

פֶּרֶשָׁא I, **קֶרְקֶשָׁא** f. (II פֶּרֶשׁ) *the shepherd's bell*. B. Kam. 52^a (expl. משכוכית) ב' Ms. M. (Ms. R. 'ברכוש', v. Rabb. D. S. a. l. note; ed. 'קרק').

פֶּרֶשָׁא II f. (I פֶּרֶשׁ) 1) = פֶּרֶשָׁא q. v.—2) (emp. *tufts, tassels* (v. Sm. Ant. s. v. Fimbriae). B. Mets. 7^a דַּחְפִּיטִי ב' (Ms. R. 2 בְּכֶרֶשָׁא, corrected into בְּכֶרֶשָׁא, v. Rabb. D. S. a. l. note 60) both taking hold of the fringes of the cloth (which they claim as finders).

בִּרְכָּה f. (פֶּרֶה) *a plantation fenced in from all sides*. B. Mets. 22^b (Ms. R. 1 בִּרְכָּתָא pl.; Ms. M. 'בראכה', corr. acc., v. Rabb. D. S. a. l. note).

פֶּרֶם (v. פֶּרֶה) 1) *to surround, cut off*. Denom. פֶּרֶם, פֶּרְמִלִּיחַ II.—2) *to pile up*. Kel. XXIII, 4 the washer's chair פֶּרֶם עַל־יוֹאֵה הַבְּלִיטִים (ed. Dehr. פֶּרֶם) upon which he piles the clothes (to press them); Tosef. ib. B. Bath. II, 9 שְׂמוּכִינִי ed. Zuck. (oth. ed. שְׂמוּכִינִי, read: 'שְׂבוּרָה'); Sabb. 88^b (play on גִּידֵי עֵין גִּידֵי Cant. I, 14) כְּרָמִי עֵין גִּידֵי לִי וְכִי הַגִּידֵי the guilt of the kid (= golden calf; oth. opin. פֶּרֶה the idol Gad) which I piled (stored up) for me (for future punishment). Ib. כְּרָמִי לִישָׁנָא דְּמַכְנִישׁ הוּא (Ms. M. מאי... כְּרָמִי לִישָׁנָא דְּמַכְנִישׁ הוּא, Ms. O. דְּמַכְנִישׁ, v. Rabb. D. S. a. l. note) what evidence is there that the word *Kerem* has the meaning of gathering (or of *pressing, preserving*)?—Answ. (by ref. to Kel. I. c.) שְׂבוּרָה עַל־יוֹאֵה אֶת הַבְּלִיטִים.—3) *to cover, paint*, v. פֶּרֶם I.—[Tosef. Men. IX, 10 וְכֹרֶמֶן Var., v. פֶּרֶם.]

פֶּרֶם m. (b. h.; preced.) [*enclosure*,] *plantation, esp. vineyard*. Ber. 35^a, a. e. סְחָמָא לֹא אֶקְרִי ב' סְחָמָא לֹא אֶקְרִי an orchard of olive trees is called *kerem zayith*, but not plain *kerem*. Ib. (ref. to Maas. Sh. V, 1 sq., a. fr.) רִבְעָא ב' רִבְעָא one authority reads everywhere a *kerem* of the fourth year's crop, the other *n'f'a* (plantation) &c. Lev. R. s. 32 (play on פֶּרֶם, Ps. XII, 9) הַפֶּרֶם הַזֶּה של מְזֻזִּים the plantation (genealogy, emp. יְהוּדִים) of the bastards. Peah VII, 6. Kil. IV, 1, v. קֶרֶת; a. v. fr.—Trnsf. *circle of scholars, college*, esp. בֵּיבְנָה ב' the college of R. Johanan b. Zaccai in Jamnia (v. יְבִנָּה). Keth. IV, 6; B. Bath. 131^b; Y. Ber. IV, 7^d top; a. fr.—[Ber. 63^b בֵּיבְנָה ב' for which Cant. R. to II, 5: אֶשָּׂא.—Pl. פֶּרֶם. Men. VIII, 6 (86^b) ב' carefully cultivated vineyards (dug over twice a year); a. e.—בֵּית פֶּרֶם pr. n. pl. *Beth-Kerem*. Nidd. II, 7 ב' בֵּית פֶּרֶם the valley of Beth K. (whose soil was red); Tosef. ib. III, 11.

פֶּרֶמָא ch. same. Targ. Ex. XXII, 4; a. fr.—B. Mets. 104^a; B. Bath. 7^a if one says לְךָ וְכִי (כִּרְמָא אֲנִי מוֹכֵר לְךָ וְכִי 'I sell thee a vineyard', although there are no vines in

it &c.; provided the property goes by the name of vineyard (*Karma*); a. fr.—Yeb. 42^b מִמְּחֻנֵּתָן דְּב' he changed his opinion on account of what had been taught in the college (at Jamnia), v. preced.—[Yeb. 121^a בְּכֶרֶם, v. פֶּרֶם.—Pl. פֶּרֶם, פֶּרֶם, פֶּרֶם, פֶּרֶם. Targ. Deut. VI, 11. Targ. Jud. XV, 5. Targ. Koh. II, 4 בֵּיבְנָה ב' *schools*, (v. preced.); a. fr.—Y. Kil. IV, beg. 29^a, v. next w.—Succ. 44^b, v. קֶשֶׁת.]

פֶּרְמוֹן m. (preced.) *a row of vines in a vineyard*. Y. Kil. IV, beg. 29^a כִּי נִטַּח הָיָה ב' if the owner took away one of the five rows.—Pl. פֶּרְמוֹן (prob. to be read: פֶּרְמוֹן). Ib. וְהָיָה שְׁלוֹשָׁה שְׁרָיִימִין וְשְׁנֵי שְׁרָיִימִין three rows and two intervals.

פֶּרְמִי pr. n. pl. *Carmi* in Babylonia. Yeb. 121^a דִּאֲטַבַּע בְּכ' (Ar. בכרמא) a man that was drowned at C. and whose body was found &c.

פֶּרְמִל m. (b. h.; v. פֶּרֶם) 1) *a well-cultivated plot; whence (sub. גִּרֵשׁ) (grist of) early ripened and tender barley*. Men. 66^b; Sifra Vayikra, N'dabah, ch. XIV, Par. 13 (ref. to Lev. II, 14). כִּימֵל רַךְ וְיֵמֵל soft yet brittle; Y. Sabb. I, 2^d bot. [read:] רַךְ מִלֹּא לֹא לֵחַ וְכִי soft yet brittle, neither green nor dry, but between the two. Sifra l. c.; Men. l. c. (another explan.) כִּי מִלֹּא rounded and full.—2) pr. n. *Carmel*; (prob. everywhere) *Mount Carmel*. Y. Succ. III, 53^d כְּשֶׁעוֹהָה of the color of wax or of the lily of Carmel (v. יֶרֶקֶרֶק); (Tosef. Neg. I, 5 וְכֹרֶמֶל, Var. וְכֹרֶמֶן; R. S. to Neg. XI, 4 וְכֹרֶמֶן).—Y. Ber. I, 2^b bot. רֹאשׁ הָהָר (ראש הר הכ' Ms. M.) the summit of M. C. Gen. R. s. 99; Mekh. Yithro, Bahod, s. 5 (alluding to Jer. XLVI, 18) מִאֲסַפְרִיָּא וְכִי... וְכִי Tabor came (to the desert for the law-giving) from Beth-Elm and C. from Ispamia; Meg. 29^a.

פֶּרְמִלִּי m. (sub. יֶיֶן; v. preced.) *Carmel wine*. Tosef. Nidd. III, 11 [read:] מִזְוֵג לֹא הָיָה וְלֹא מִזְוֵג הָיָה Sharon wine (mixed) which resembles in color the Carmel wine pure but not mixed, new &c.; Nidd. 21^a.

פֶּרְמִלִּיחַ f. (v. פֶּרֶם) *a marked off plot in a public thoroughfare*, in gen. *an area which cannot be classified either as private ground (רְשׁוּת הַיָּחִיד) or as public ground (רְשׁוּת הָרֵבִיבִים)*. Y. Sabb. XI, 13^a נִקְרָא ב' whatever obstructs the public road is called *karm'lith*. Tosef. ib. I, 1; Sabb. 6^a, v. קֶשֶׁת. Ib. וְאִי־שְׁמוּנִיתָא וְהָיָה but the sea, the valley, the colonnade and the *karm'lith*; expl. ib. 7^a קֶרֶן זְוִיזָא הַסְּמוּכָה לִירֵדִי a corner plot adjoining the public road; a. fr.—Pl. פֶּרְמִלִּיחַ. Y. ib. XI, end, 13^b.

פֶּרְמִיָּה f. (denom. of פֶּרֶם) *vines trained over the wall of the vineyard*. Tosef. Men. IX, 10 לֹא מִן הַב' וְכִי (Var. וְכִי) neither from vines trained over the wall nor from those trained on espaliers, v. קֶלֶח.

פֶּרֶן m., constr. פֶּרֶן (v. בִּרִי, emp. קֶרֶן) *roundness, fullness, essence*; *the very day* (h. יוֹמָא). Targ. Ez. XXIV, 2. Targ. Lev. XXIII, 28; a. fr. [Nahm. to Lev. I. c. quotes a version קֶרֶן.]

בְּרִנְבָּאוֹת, v. בְּרִנְבִּי.

בְּרִנְבוֹ pr. n. f. *Carn'bo* (*Lamb of Nebo*), legendary name of Abraham's grandmother. B. Bath. 91^a.

*בְּרִנְבִּי f. (*καράβη*) *cabbage*. Lam. R. to III, 42 (not בְּרִנְבִּי, v. בְּרִנְבִּי).

*בְּרִנְבָּאוֹת f. pl. (*ῥεγνύψι, -βος*) *vessels containing lustral water*, placed at the doors of Greek and Roman temples (v. Sm. Ant. s. v.). Sifrē Num. 158 בְּרִנְבָּאוֹת (corr. acc.; Ar. בְּרִנְבָּאוֹת).

בְּרִנְבִּי, v. בְּרִנְבִּי.

*בְּרִס, Af. בְּרִיס, v. בְּרִיס.

בְּרִס f. (b. h. בְּרִשׁ in בְּרִשׁ; emp. בְּרִשְׁנָא [bag,] *stomach, belly*. Taan. 26^a top מְלֵאָה וְכִי נִשְׁעַל when the appetite is satisfied and the stomach filled. Sabb. 151^b (ref. to Koh. XII, 6) זֶה הַכִּי 'the pitcher is broken', that means the stomach. Ib. לְאַחַר שְׁלֹשָׁה יָמִים בְּרִיסָא נִבְקַעַת וְכִי three days after burial one's stomach hursts open . . . saying (to the mouth), Take what thou hast put into me; Koh. R. to l. c.; Y. Yeb. XVI, 15^e bot.; Gen. R. s. 100. Keth. 16^a, a. fr. הִיא מַפְעֵפֶעַ בְּרִיסָא her helly extends to her teeth, i. e. she cannot deny her pregnancy. Koh. R. to VII, 8 [read:] הִיא מַפְעֵפֶעַ בְּרִיסָא בְּרִיסָא בְּרִיסָא burned in her stomach like the venom of &c.; [Y. Snh. X, 28^d top כְּבִירָה, v. חֲכִינָה]; a. fr.—Esp. *the stomach of ruminants, maw*. Hull. III, 1 הַכִּי הַפְּנִימִיָּה כל הַכִּי כֹלִי . . . וְאִיזוֹרָא כִּי בִּי הַכִּי הַפְּנִימִיָּה the whole maw is called the inner stomach, and the outer stomach is the flesh (muscle) which covers the largest portion of the stomach; ib. (another opinion) טַפַּח בִּישׁוּט סָמוּךְ לֵבָי וְכִי corrected; טַפַּח בִּישׁוּט סָמוּךְ לֵבָי one handbreadth of the stomach where it joins the gullet is called the inner stomach; [oth. defin., v. בְּרִיסָא וְחִיָּהּ] Pl. בְּרִיסָא Succ. 21 בְּרִיסָא וְחִיָּהּ whose bellies are broad (projecting further than the rider's body; Tosef. Par. III (II), 2 שְׁפָרִיסָן רַחְבָּהּ).

בְּרִיסָא, בְּרִיסָא ch. same, also *womb*. Targ. Y. Num. V, 21. Targ. Y. Lev. IV, 8 (O. בְּרִיסָא; b. text בְּרִיסָא). Targ. Job XXXI, 18; a. fr.—Hull. 50^b, v. אֶסְתִּיבָא. Ib. בְּרִיסָא נָפַל כִּי בְּרִיסָא the stomach fell into the well, i. e. your definition of the 'inner stomach' is of no value. Gen. R. s. 70 (prov.) כִּי בְּרִיסָא רַחְבָּהּ the stomach carries the feet, i. e. cheerful prospects lend physical energy; Yalk. ib. 123. Gitt. 12^a בְּרִיסָא (רַחְבָּהּ בְּרִיסָא) who is not worth the bread he eats; B. Kam. 97^a. Koh. R. to XI, 9 בְּרִיסָא רַחְבָּהּ this man's (my) stomach is before thee, cut it open (I cannot pay for my meal); Pesik. Shub., p. 164^b בְּרִיסָא . . . בְּרִיסָא (masc.); a. fr.—Yeb. 65^b bot. Oh that you would bear unto me one more issue of the womb!—Gen. R. s. 68 בְּרִיסָא בְּרִיסָא count twenty beams in the inner chamber of thy house; (Y. Maas. Sh. IV, 55^b bot. בְּרִיסָא).—Pl. בְּרִיסָא (m.); בְּרִיסָא, בְּרִיסָא Targ. Y. Num. V, 22 (not בְּרִיסָא). Targ. Ps. XVII, 14.—Keth. 103^a לֵית לָהּ בְּרִיסָא she has not two stomachs (double alimentation is of no use to her).

בְּרִיסָא, *chair*, pl. בְּרִיסָא, v. בְּרִיסָא.

בְּרִיסָא, f. pl. (v. preced.) *upholstered seats*, satirical expression for *stoutness*. Lev. R. s. 34 כִּי שְׂמֵעֵן בֵּר כִּי (that beggar's) fat body! (Yalk. Lev. 665 עֲרֵפֵן).

בְּרִיסָא, v. בְּרִיסָא.

בְּרִיסָא, v. בְּרִיסָא.

בְּרִיסָא, Tosef. Neg. V, 14 some ed., read: בְּרִיסָא.

בְּרִיסָא, Snh. 5^a, read: בְּרִיסָא (v. Rabb. D. S. a. l. note).

בְּרִיסָא, v. בְּרִיסָא.

בְּרִיסָא pr. n. m. *Carsana*. Y. Shebi. IX, 39^a אֵילֵין בְּרִיסָא (corr. acc.) those of the family (or school) of C.—Y. Erub. III, 21^a bot.; V, 22^d, a. e. כִּי שְׂמֵעֵן בֵּר כִּי Y. Dem. III, 23^b bot. בֵּר בֵּר סָנָא (corr. acc.). [Fr. M'bo, p. 129^b: *Carsana*, pr. n. pl., fr. which בְּרִיסָא.]

בְּרִיסָא, v. בְּרִיסָא.

בְּרִיסָא f. (emp. בְּרִיסָא) a species of *locusts*. Hull. 65^b (Var. in Ar. בְּרִיסָא, כְּרִיסָא).

בְּרִיסָא m. (denom. of בְּרִיסָא) *large-bellied, stout*. Hull. 60^a שׁוֹר כִּי וְכִי an ox (in order to fetch a high price) must be stout, have large hoofs &c.

בְּרֵעַ (b. b.; denom. of בְּרֵעַ) *to bow, bend the knee*. Ber. 12^a כַּשְׁמֵחַ כֹּחֵץ וְכִי when bowing in prayer, one must bow at the word *barukh*, opp. זָקַק. Ib. 34^b; Y. ib. I, 3^c bot. (interch. with שׁוֹר); a. v. fr.

Hif. בְּרֵעַ 1) *to cause to kneel; to subdue; to humiliate, sadden*. Gen. R. s. 65; Yalk. Gen. 114 אֲנִי מְבַרֵּךְ אֶת אִיזְבִּיר I shall sadden my friend. Gen. R. s. 75, beg., v. בְּרֵעַ. Ib. s. 67 מָה אֲנִי מְבַרֵּךְ וְכִי why shall I sadden my father?—2) *to put the knee of the balance down; to overbalance; to outweigh*. Y. Peah I, 16^b bot. הַטְּוֹבוֹת הַטְּוֹבוֹת the good deeds overbalance (the sins). Ab. II, 8 כֹּלֵם אֶת כֹּלֵם outweighs them all. B. Bath. V, 11 חֵיב לְהַבְרִיעַ לוֹ טַפַּח (weighing a litra of meat or more) he must allow the scale (which contains the meat) to sink one handbreadth lower than the scale of weights, i. e. he must give overweight, opp. עֵינִין to weigh exactly. Ib. 89^a וְהַבְרִיעָה לִי... weigh for me each litra for itself and give me the legal overweight on it; a. fr.—Y. Sabb. I, 3^c bot. עֲלִי כֶסֶף put money to it in the balance (bribe him). Gen. R. s. 80 כַּמֹּחַ מִמֶּנּוּ דֵּן how much money he put in the balance (paid for it).—Trnsf. *to cast the deciding vote, to decide*. Tosef. Hull. VII, 1; Hull. 90^b; Pes. 83^b הַדֵּעָה מְבַרֵּכָה reason decides, v. בְּרֵעַ. Y. Keth. II, 26^b; Y. Yeb. X, 10^d bot. הַדֵּעָה מְבַרֵּכָה בעֲדֵי מִיחָה (not לִידֵי) reason decides in favor of trusting the witnesses testifying to the death of a person.—3) *to keep the balance; trnsf. to harmonize two contrary opinions, to compromise*. Sifra introd. וְיִבְרִיעַ . . . שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים when two Biblical verses contradict each other, you must not draw any conclusions until a third verse is found which harmonizes them. Ib. end (ref. to Ex.

XIX, 20 a. Dent. IV, 36) a third passage (Ex. XX, 22) harmonizes (that the Lord lowered the heavens so as to make them rest on Mount Sinai); Mekh. Yithro, Bahod. s. 9. Sifré Num. 58.—Kidd. 24^b לפני המְכַרְעִים whenever you find two scholars differing and one compromising, the practice follows the opinion of the compromiser; a. fr.—V. הַכְרַעַה, הַכְרַעַת.

פָּרַע ch. same, 1) *to bow, bend the knee*. Targ. O. Gen. XXIV, 26 (Y. גִּזְוִן). Targ. II Esth. III, 2; a. e.—Y. Ber. II, 5^a bot. מְזַמְרִיָּה it (the head) bowed spontaneously. 2) (of the balance) *to sink, outweigh*. Targ. Y. Ex. I, 15.—3) *to decide by majority*. Targ. Y. Deut. XXV, 1 (v. Sub. 10^a).

Af. אֶכְרַע 1) *to sadden*. Targ. Jud. XI, 35.—2) *to weigh*. Pesik. B'shall, p. 82^a באכרעתא דאכרעתון וכו' אֶכְרַעָתָא v. אֶכְרַעָתָא. Ib. *Ithpe. אֶכְרַעַת* *to be weighed*. Ib.

פָּרַע c. (b. h.; cmp. פָּרַה) [*hollow*, cmp. פָּרַךְ] *knee, leg*. Zeb. VIII, 5 פָּרַעוֹ של וכו' the leg of one of them (Talm. ed. 77^b כרעים *du.*). Kel. XVIII, 7 כ' שהיתה וכו' a knee-shaped piece of wood which became unclean . . . and which one fastened to a bedstead; Tosef. ib. B. Mets. IX, 3. Ib. VIII, 8 כ' שפרש וכו' a leg of a bedstead which was taken off with the longside &c.; a. e.—*Du.* פָּרַעִים, פָּרַעִים; *pl.* פָּרַעִים. Tam. IV, 2. Zeb. VIII, 5. Succ. 15^b, v. אֶרְבֵּי. Cant. R. to VII, 3 וכו' וכו' . . . ירחב כרס as the belly is bounded by the heart (chest) on the one, and the legs on the other. Kel. XVIII, 5; Tosef. ib. B. Mets. VIII, 5; a. fr.

פָּרַעַת ch. same. Ber. 7^a כ' אֶרְבֵּי אֶרְבֵּי stands on one leg. Men. 34^a; Yoma 11^b כ' עקר איניש פָּרַעַת וכו' when a person starts to walk, he moves his right leg first. Ib. 78^a דורה גבא דכ' היה my leg was hurting me. Ib. פָּרַעַתִּי I mean the upper portion of the leg. Kidd. 49^a ררב I want no shoe larger than my foot, i. e. I want no husband too high in rank.—Sabb. 104^a פָּרַעַתִּי the foot of the letter Gimmel, . . . Daleth; a. fr.—*Pl.* פָּרַעַתִּי, פָּרַעַתִּי. Targ. O. Lev. I, 13 (Y. ריגלי). Ib. 9 חמוץ. Targ. Am. III, 12; a. e.—Y. Shek. V, 49^a bot. חמוץ look at these legs (how fat); Y. Bicc. III, 65^c bot.; Lev. R. s. 34; Yalk. ib. 665; Koh. R. to V, 13.—Ab. Zar. 38^b עד טופרי רַבְּעִירָהוּ to the nails of their feet; a. fr.—Y. Maas. Sh. IV, end, 55^c פְּרִיעָתָא רַבְּעִירָהוּ legs of the bed.

פָּרַחַת (cmp. פָּרַח, *Ithpe.* *to become round* (of the nipple of the breast), *to develop*. Nidd. 48^b top (ref. to Ez. XXIII, 21) אישתדו דייך . . . אישתדו וכו' thy breasts began to develop, yet thou didst not repent, thy breasts were fully developed, yet &c.; [other interpret. in Rashi: *to be swollen*, *to dry up*; Ar.: איכרפית v. Koh. Ar. Compl. s. v.].

כַּרְפוֹזְנָה, כַּרְפוֹזְנָה, Y. Kil. I, 27^a top (ref. to פויל Mish. I, 1; Ar. ספרוזה, R. S. to Kil. l. c. איכרפית) corrupt. of a probably Greek name for *white beans*.

פָּרַפֶּס I m. (b. h.; cmp. *καρπασος*, carbasus, Sanserit *carpāsa cotton*) *fine linen*. Esth. R. to I, 6, expl. פָּרַפֶּסִין Meg. 12^a, v. פָּר.

פָּרַפֶּס II m. (cmp. פָּרַח, *an umbelliferous plant, celery, parsley*. Shebi. IX, 1 שבנהרורו (Y. ed. Krot. כיסבר, corr. acc.) water-parsley, expl. Y. ib. 38^c פִּיכְרוֹסִילִינִין (*πετροσέλινον*), contrad. to garden-parsley; Succ. 39^b (Rashi: *cress*, or 'apium', *parsley*). Y. Sabb. VII, 10^a; a. e.—[Tosef. Kil. I, 1 הכוסבר והכו' (ed. Zuck. והכוסב, v. פָּרַפֶּס I.].

פָּרַפֶּסָא I ch.=h. פָּרַפֶּס I. Targ. Esth. VIII, 15.

פָּרַפֶּסָא II ch.=h. פָּרַפֶּס II. Ab. Zar. 28^a כ' בטילא פָּרַפֶּסָא דכ' parsley put in strong wine. Ib. 38^b פָּרַפֶּסָא דכ' parsley-seed. Keth. 61^a.—[Tosef. Kil. III, 12 והכרפסא ed. Zuck., Var. יהוהכפסא.]

כַּרְפָּת, Tosef. Sabb. XIII (XIV), 17 ed. Zuck., read: כַּרְפָּת.

כַּרְפָּתָא, כַּרְפָּתָא m. (כַּרְפָּת, cmp. כַּרְפָּת) *intestinal worms*. Gitt. 69^b לכ' לכ' Ar. (ed. לכ') a remedy for &c. Ib. חיוורא for white worms.

כַּרְפָּתָא, כַּרְפָּתָא, v. sub פָּרַח.

כַּרְפָּתָא, כַּרְפָּתָא, v. פָּרַח.

כַּרְפָּתָא, v. פָּרַח.

כַּרְפָּתָא m. (v. פָּרַח) *upholsterer*. M. Kat. 13^b quot. in Kimḥi Shorash. s. v.; v. פָּרַח.

כַּרְפָּתָא, v. פָּרַח.

פָּרַשִׁינָה I f. ch. (v. פָּרַשִׁינָה) *ball, pebble*.—*Pl.* פָּרַשִׁינָה. Sabb. 81^a כ' בבליהא כ' Babylonian pebbles (cloddy and brittle).

פָּרַשִׁינָה I, פָּרַשִׁינָה II f. (cmp. פָּרַשִׁינָה) *aporraceous plant*.—an alkaline solution of *carshina*. Ker. 6^a; Y. Yoma IV, 41^d.—*Pl.* פָּרַשִׁינָה, פָּרַשִׁינָה. Sabb. I, 5 (17^b) אין שריין... וכו' אלא וכו' (shortly before Sabbath) we must not lay in ink-material, . . . or alkaline plants; [comment. refer to next w.].

פָּרַשִׁינָה II, פָּרַשִׁינָה III f. (cmp. פָּרַשִׁינָה I) a species of *vetch*, prob. *horse-bean*, rarely used as human food. Bekh. VI, 1 (37^a) כ' יקבה מלא כ' if there is a hole in the ear lap of the size of a *carshinah*; ib. 37^b, expl. דרינא; Tosef. ib. IV, 1. Y. Kidd. I, 59^d top פָּרַשִׁינָה מן הכ' less than the size of &c.; a. e.—*Pl.* פָּרַשִׁינָה, פָּרַשִׁינָה. B. Mets. 90^a. Hall. IV, 9, a. fr. פָּרַשִׁינָה חרומה beans set aside for the priest's share. Maas. Sh. II, 4; Tosef. ib. II, 1. Y. Hall. IV, 60^b (בִּיקְנָא) אימרו גזרו על הכ' when was the law declaring *carshinah* subject to Trumah enacted?—Answ. בימי רעבון in days of famine (when it served as human food). Esth. R. to I, 14 (play on כַּרְפָּתָא, ib.) אני I shall crush vetch I shall crush vetch (to be placed) before them (send a famine compelling

them to eat vetch) and make them fall off (fade away) from the world. Y. Maas. Sh. II, 53^c כָּל בְּרִישֵׁי עָוֹן . . . קָל (read: בְּרִישֵׁי עָוֹן) they made the law concerning *carsh*, less stringent. Ib. 54^a כָּל בְּרִישֵׁי עָוֹן אֶתֶּם עֲשִׂיתֶם דֹּגָה מֵעֵץ.—Meil. III, 6 כָּרְשִׁי כָּרְשִׁי; Tosef. ib. I, 21 כָּרְשִׁי עֵץ ed. Zuck. (some ed. כָּרְשִׁי עֵץ, corr. acc.), v. חֲקִישָׁה; a. fr.—Koh. R. to VI, 1 פְּרִשְׁתִּים בַּפֶּלֶאֱלִין a. fr. who puts vetch into pepper; (Tosef. B. Bath. V, 6 פְּרִשְׁתִּים בַּפֶּלֶאֱלִין).

פרשנים, פרשני, v. preced.

פֿרוֹשְׁתֵּינָא v. כַּרְשֵׁנָא, כַּרְשֵׁינָא

בִּרְתָּ, v. בִּרְתָּ.

נקרא (b. h.; cmp. קָרָה) 1) to cut. Num. R. s. 16 יִקְרָא וְכ' (Abraham's ally) was named Eshkol (Cluster), on account of the cluster of grapes which the Israelites were destined to cut in his home. —Esp. to cut *genitals*, mutilate. Bekh. 33^b בִּזְרוֹת אֶתְּ בְּרִיתָא, v. תָּקַח. —Part. pass. בְּרוֹת. Ib.; a. fr. —שֶׁכָּפַח one that is mutilated at his membrum, v. שֶׁפָּךְ. Tosef. Yeb. XI, 2 Yeb. VIII, 2; a. fr. —2) [to draw a circle, place outside cmp. meanings, חָרַם, בָּרַר,] to cut off, excommunicate, v. בָּרַח. Y. Bicc. II, beg. 64^c; Y. Snh. XI, 30^b עֲוֹנֵשִׁיךָ צֵא... עֲוֹנֵשִׁיךָ deduct twenty years up to which age the divine court neither punishes nor decrees excision. —3) to separate, divorce; to make final. Gitt. 21^b; Succ. 24^b (ref. to Deut. XXIV, 3) סָפַר בִּזְרוֹתָי וְכ' the delivery of the deed divorces her and nothing else does. Ib. דְּבַר הַבְּזוּתָא בִּינוּ דְּבַר מִשְׁתָּהּ (a condition) which (if fulfilled) severs definitely the connection between him and her (e. g. a condition that she will drink no wine for the next thirty days, after the lapse of which time the letter of divorce takes its effect retroactively, opp. to a condition that she will abstain from wine all the rest of her life in which case the letter of divorce cannot take effect). —Part. pass. בְּרוֹת definite. Y. Gitt. VII, 48^d כִּגֵּשׁ כ' הוּא it is like a final divorce (taking effect immediately); Y. B. Bath. VIII, 16^c הוּא כ' לְשִׁמְחָה הוּא IX, 50^b bot. לְשִׁמְחָה הוּא (not כ' לְשִׁמְחָה) this letter was definitely made out for this woman, and so was the other for the other woman. Ib. III, beg. 44^c רָאשׁוֹנָה לָהּ כ'... אֲלֵא שֶׁלֹּא הָיָה לָהּ (strike out כ'); a. fr. —3) to decide, make final. Ber. 4^r; Snh. 16^b (ref. to the Sanhedrin) שֶׁפִּסְקוּתֵיהֶם אֵת דְּבָרֵיהֶם they give definite and precise decisions; Midr. Till. to Ps. III בְּרִיתִי בְּרִיתָהּ, v. בְּרִיתָהּ; a. e. —בְּרִיתָהּ (v. בְּרִיתָהּ) to covenant, make a firm promise. Gen. R. s. 44 עָם וְכ' thou hast promised to Noah that thou wilt not destroy his descendants; Yalk. Gen. 76 בְּרִיתָהּ. —Part. pass. בְּרוֹת, f. בְּרוֹתָהּ. M. Kat. 18^a, a. fr. לְשִׁפְתָּם כ' בְּרִיתָהּ, v. בְּרִיתָהּ. R. Hash. 17^b כ' לִי עֲוֹנֵי הָעֶלְיוֹן כ' לִי there is a solemn insurance given that the invocation of the thirteen divine attributes (Ex. XXXIV, 6, sq.) will never be without effect (ref. to Ex. ib. 10). —Transf. כ' לִי שֶׁכָּפַח, unavoidable. Nidd. 58^b שֶׁכָּפַח כ' לִי whoever crushes it cannot help smelling it.

Nif. נִכְרַת 1) to be cut, mutilated. Yeb. VIII, 2 (expl. כרות שבפה, Deut. XXIII, 2) הגיר כל שני when the membrum is mutilated. Ib. 75^b נִכְרַתוּ בִּצְרוֹת when the testicles

are cut out; a. fr.—2) *to be covenanted*. Sot. 37^b שלא
נִכְרְתָה עֲלֵיהּ וְאֶחָד מִן הַמִּצְוֹת upon which were not closed forty eight
covenants; Tosef. ib. VIII, 11; a. fr.—3) *to be cut off, destroyed*.
Y. Peah I, 15^d bot. (ref. to Num. XV, 31) מִלְּמַד שׁוֹשֵׁב בְּהָ
בָּה נִכְרְתָה וְעֻנָּה בָּהּ which intimates that (the idolator's soul)
is cut off (through premature death, פְּרֵה), while her guilt
remains with her (unexpiated by death); Shh. 64^b (ref.
to the emphasized expression 'הִכְרַת רַחֵם', Num. i. c.) הִכְרַת
וְכִי יִכְרַת בְּעֵזְרוֹ *hiccareth* refers to this world &c.; a. fr.—
Verbal noun וְחִפְרָה, v. פָּרַת.

Hif. לְהַכְרִית *to destroy, exterminate.* Tanh. R'eh 7 הִכְרִיתָם and exterminate them. Ib. כִּשְׂרִיתָם *when the Lord...* shall have destroyed..., you will enter. Tosef. Snh. IV, 5 לְהַכְרִית זֶרְעוֹ *to exterminate the seed of Amalek; a. fr.*

Pi. פִּי־יָדָה to doom to destruction. Arakh. 15^b שִׁכְבֵּר פִּי־יָדָהוּ for David has doomed him &c. (ref. to Ps. XII, 4); Yalk. Lev. 559.

כֶּרֶת ch. same, esp. *to separate, divorce*. Gitt. 21^b, a. fr. **יָרִי מִסִּירָה כֶּרֶת** it is the witnesses of delivery (in whose presence the deed of divorce is handed to the wife) that effect the divorce (and the signature of the witnesses is unessential); opp. **יָרִי הַחִיבָה כֶּרֶת** it is the signing witnesses &c.—Imper. **כִּי גֵימָה כֶּרֶת** (only in) *make the divorce final, definite* (v. preced.). Ib. ⁹³ **דִּרְיָנוּ טַעְמָא מִשּׁוּם כִּי הָיָא כֶּרֶת** the reason (that the manumission of the slave is not lawful) is because the form was not in conpliance with the rule, 'make the divorce definite'; B. Bath. 150^b.

כָּרֶת f. (= חַפְזָה, v. כָּרַח Nif.) excommunication, extermination; (in Talm. law) divine punishment through premature or sudden death, opp. to מִיָּד בְּיַד אָדָם capital punishment. Snh. 60^b הוּא כ' is not slaughtering consecrated animals outside of the Temple punishable with extinction?, opp. קְטֵלָה death by execution. M. Kat. 28^a כ' if one dies at the age of fifty, that is death of divine visitation; Y. Bicc. II, beg. 64^c בְּרִיקָתָה; Treat. S'mah. III, 8 בַּחֲפָזָה. Ib. 10 וְכִי מָה בְּחֻמָּה שֶׁמִּיתָתָהּ what is there to indicate that they died by divine visitation?; Y. l. c. 64^d top שְׂחוּא בְּרִיקָתָהּ. —M. Kat. l. c. נִפְקֵי לִי מִכ' I have escaped the punishment of kareth (being sixty years old). Ib. דַּשְׁנִי כ' the kareth of years, premature death; כ' יְרוּמִי the k. of days, sudden death. Hull. 31^a עֵין כ' a transgression punishable with k., opp. אִסּוּר מִיָּדָה. Macc. III, 15 (23^b) נִפְתְּרוּ מִיָּד בְּרִיקָתָן Ms. M. (ed. פְּרִיקָתָהּ are released from k. (which would otherwise await them). Ib. 13^b בְּאַחֲזוּ כ' why is the punishment of k. specifically mentioned with reference to incest with a sister (Lev. XX, 17, being included in Lev. XVIII, 29)?—Gen. R. s. 28 (ref. to בְּרִיקָתָם, Zeph. II, 5, v. Targ. a. l.) גִּיד שְׂחוּא רָאוּי כ' a nation deserving extermination; (Yalk. Zeph. 567 לִבְרִיתָהּ); a. v. fr.—Pl. שְׁלֹשִׁים וְשֶׁכ' בְּתוֹרָה Ker. I, 1 בתורה there are thirty six transgressions mentioned in the Torah as (eventually) punishable with kareth. Macc. III, 15, a. fr. כ' those on whose transgressions the penalty of k. is pronounced; a. fr.—K'rithoth, a treatise of the Mishnah, Tosefta, and Talmud Babli, of the Order of Kodashim.

כָּרֶתָא, כְּרֶתִי. v.

כְּרֶתִי. Y. Kil. V, 30^a top, read: כְּרֶתִי; v. כְּרֶתִי.

כְּרֶתִי m. (b. h.) gent. n. *K'rethi, Cherethi*; (collect.) *the body-guard of David*; (homilet.) *the Sanhedrin* (or *Urim and Tumim*). Ber. 4^a, v. כְּרֶתִי. Midr. Till. to Ps. III, v. כְּרֶתִי; a. e.—*Pl.* Men. 28^b 'כְּרֶתִי ed. (ed. Ven., a. oth., and Ar. כְּרֶתִי) the shape of the apples of the *K'rethim* (Cretans?); ib. 63^a 'כְּרֶתִי Ms. R. 2 (ed. (חברתים), v. כְּרֶתִי.

כְּרֶתִי (כְּרֶתִי) m. (Hebr. denom. of Ch. כְּרֶתִי, v. next w.) *porraceous* (of color), *leek-green stuff*. Ber. I, 2 when one can distinguish between blue and green; (Y. ed. כְּרֶתִי; Ar. Var. כְּרֶתִי. Succ. III, 6 'כְּרֶתִי (Y. ed. כְּרֶתִי) an Ethrog green like a porraceous plant (v. כְּרֶתִי).—Gitt. 31^b 'כְּרֶתִי a cloak of green wool.

כְּרֶתִי, כְּרֶתִי, כְּרֶתִי m. pl. ch.=h. כְּרֶתִי (v. כְּרֶתִי) *leek*. Targ. Num. XI, 5 ed. Berl. 'כְּ (oth. ed. 'כְּ; Yarg. Y. II שְׂדֵה, some ed. כְּרֶתִי; h. text 'כְּרֶתִי.—Ab. Zar. 10^b 'כְּ he (the emperor) sent him leek (symbolically alluding to his progeny will be cut off, Rashi). Ker. 6^a; Hor. 12^a. Y. Kil. IV, end, 29^c 'כְּרֶתִי planted leek in his vineyard. Y. Sabb. VII, 10^a 'כְּ he who cuts (on the Sabbath) coriander . . . , leek &c. Bab. ib. 110^b, v. כְּרֶתִי a. כְּרֶתִי; a. fr.

כְּרֶתִי, כְּרֶתִי, *ramifications*, v. כְּרֶתִי.

כְּרֶתִי. v. כְּרֶתִי.

כְּרֶתִי, כְּרֶתִי m. (a denom. of כְּרֶתִי, formed after the Greek *κράσιον*) *leek-colored, green*. Y'lamd. to Gen. XLIX, 1 quot. in Ar. 'כְּ (Ber. I, 2 'כְּרֶתִי, v. כְּרֶתִי. Y. Succ. III, 53^d (ref. to Mish. כְּרֶתִי, v. כְּרֶתִי) 'כְּ או' דְּרֶתִי (corr. acc.) does the Mishnah mean exactly as green as leek, or any shade like leek?

כְּרֶתִי, Kel. XX, 1 Ar., v. כְּרֶתִי.

כְּרֶתִי. v. כְּרֶתִי.

כְּרֶתִי m. pl. (denom. of כְּרֶתִי) *green material*. Targ. Esth. I, 6 (h. text כְּרֶתִי, v. כְּרֶתִי II).

כְּשִׁי, *Ithpa*, v. אֶתְכֶּשׁ.

כְּשִׁי, v. אֶתְכֶּשׁ.

כְּשִׁי, v. אֶתְכֶּשׁ.

כְּשִׁי, *Pl.* Targ. Gen. XI, 28; a. fr.

כְּשִׁי, *Chaldean*. Meg. 12^b 'כְּשִׁי the vessel which I use (my wife) is neither . . . , but a Chaldean.—*Pl.* Succ. 52^b. Pesik. R. s. 37 'כְּשִׁי when the Lord punished the Chaldeans (Babylonia, v. Midr. Till. to Ps. XCIII, 1).—B. Bath. 15^b. Lam. R. to I, 14 'כְּשִׁי the Chaldean government was tyrannical (contrad. to Babel); a. e.—*Fem.* pl. כְּשִׁי. Snh. 92^b.

כְּשִׁי, v. אֶתְכֶּשׁ.

כְּשִׁי, *joist, beam, post*. f. (כְּשִׁי; cmp. כְּשִׁי) Targ. Y. Gen. XIX, 8 (O. כְּשִׁי; h. text כְּשִׁי). Targ. II Kings VI, 2 (ed. Lag. כְּשִׁי, Var. כְּשִׁי); a. e.—B. Kam. 66^b, v. כְּשִׁי. Ib. 11^a, v. כְּשִׁי I. Hor. 3^b 'כְּשִׁי in order that each of us may carry off a chip of the beam (that you may share the responsibility with me). Keth. 17^a 'כְּשִׁי if they (the brides you carry in procession) are on your shoulders like a beam (awaking no sensual desire). Ib. 86^b; B. Kam. 98^b 'כְּשִׁי like a beam fit for decorative mouldings (proverbial expression for *straight and exact*), v. כְּשִׁי. Kidd. 80^b . . . כְּשִׁי ten persons combine to steal a beam and are not ashamed of one another; a. e.—*Pl.* כְּשִׁי, כְּשִׁי. Targ. II Chr. XXXIV, 11. Targ. Cant. I, 17 כְּשִׁי (some ed. כְּשִׁי); a. e.—Sabb. 67^a 'כְּשִׁי seven chips from seven beams. B. Kam. 96^a 'כְּשִׁי if one stole trunks and made them into joists (by trimming). Gitt. 67^b 'כְּשִׁי busied himself with carrying (or trimming) beams; a. e.—*Transf. lengthy slices of a radish*. Sabb. 108^b 'כְּשִׁי, כְּשִׁי, Var. כְּשִׁי, Alf. in Palestine they salt them (on the Sabbath) each slice by itself (just as they are eaten).

כְּשִׁי, f. same. Y. Bets. II, 61^c top quot. in Hidd. Meiri, v. כְּשִׁי.

כְּשִׁי, 1) *tuft, pubescence, fine hairs or fibres*. Ukts. II, 1. Mikv. IX, 4 'כְּשִׁי the downy hair growth of a youth before puberty; Tosef. ib. VI, 10 'כְּשִׁי quot. by R. S. to Mikv. I. c. (ed. כְּשִׁי) the hair growth of one entering on puberty, about which he cares not.—Esp. (also masc. sub. כְּשִׁי) *cuscuta*, a parasite growing on shrubs (v. Löw Pfl. p. 230, sq.). Tosef. Kil. I, 11 (Var. כְּשִׁי, v. כְּשִׁי. Ib. III, 16 'כְּשִׁי ed. Zuck. (oth. ed. כְּשִׁי; Sabb. 139^a Ms. M. (ed. כְּשִׁי, v. כְּשִׁי) (collect. noun, sub. כְּשִׁי) *cucumbers or melons in an early stage when they are pubescent*. Ib. 109^a 'כְּשִׁי pubescent cucumbers or melons are not considered medicinal (in Sabbath law). Ib. 'כְּשִׁי כל מיני כְּשִׁי שְׂדֵה : כְּשִׁי, Ar. s. v. כְּשִׁי or כְּשִׁי q. v.) all kinds of downy plants are permitted (on the Sabbath as not medicinal), except *frutza*, v. כְּשִׁי.

כְּשִׁי, *ch. same, esp. cuscuta*. Erub. 28^b 'כְּשִׁי *cuscuta*, too, draws its nourishment from the ground, for behold, as soon as you cut the shrub, the *cuscuta* on it dies. Sabb. 107^b 'כְּשִׁי he who tears c. loose from the shrubs &c. Sabb. 139^a 'כְּשִׁי *cuscuta* in a vineyard is a forbidden mixture (v. כְּשִׁי. Ib. 109^b bot. 'כְּשִׁי ordered him to eat c. with salt and to run &c. Gitt. 69^a, v. כְּשִׁי.—Hull. 47^b 'כְּשִׁי looking like c. (yellowish).—V. כְּשִׁי.

כְּשִׁי, *to do well, prosper*. Targ. Josh. I, 8 'כְּשִׁי (ed. Lag. 'כְּשִׁי; h. text 'כְּשִׁי, Pesh. 'כְּשִׁי).

כְּשִׁי, *a carpenter's tool for chipping, ace*. B. Kam. X, 10 'כְּשִׁי when working with the axe, the chips belong to the owner, contrad. to 1b.

כ' של 6, VIII. Sot. *בְּשִׁילִין*, *בְּשִׁילִים*. *Pl.* — *תְּצִינָא*, v. 119^b.
iron axes (as a weapon in war). Sifrē Deut. 337
בְּשִׁילִים (corr. acc.).

פְּשִׁילָא ch. same.—*Pl.* פְּשִׁילָא. Targ. Jer. XLVI, 22
(h. text קרמט).

כֶּשֶׁר, v. sub 'כֶּשֶׁר.

כְּשֶׁבֶשֶׂת m. (**כַּשְׁבֵּשֵׁת**) *striking* (with the tail). B. Kam. 19^b
א' כ' מו' more than ordinary habit of knocking about.
Ib. באמרה א' Ms. M. (**כְּשֶׁבֶשֶׂת** באמרה, v. Rabb. D. S.
a. l. note), v. **כָּשֶׁבֶשֶׂת**.

בַּשְׁכָּר (**בִּשְׁכָּר**) pr. n. pl. *Cashkar, Cascara* (v. P. Sm.
1843) in Babylonia. Yoma 10^a אַבְדַּה זֶה כ' Ms. M. 2 a. Ms.
L. (ed. 'ב'; v. Rabb. D. S. a. l. note 10) Accad is C. Sabb.
139^a בְּנֵי ב' Gitt. 80^b אַסְתֻּרְא דְּב' אַסְתֻּרְא דְּב'. [V. Schr.
KAT.2, p. 346^b Arku, Nipur, Kiš.]

כִּשְׁשׁ 1) (כשש; cmp. **כָּשַׁשׁ**) to knock, strike, move to and fro, shake. Bets. 20^a **לחם בונבה כ'** (Ms. M. לה. **כ'**) he made for them (in their presence) striking movements with the animal's tail (making believe it was a female); Y. ib. II, 61^t **הוריר מְכַשְׁשׁ בונבה**; Y. Hag. II, 78^a bot.—Hull. II, 6 **עד שֶׁתִּכְשֹׁשׁ בונבה** unless the animal strikes about with its tail (an evidence of vitality). Ib. 38^a **כִּשְׁשָׁהּ בִּזְנוֹנָה** if it shook its ears (with vital force). Y. B. Kam. II, beg. 2^d; Bab. ib. 19^b **כ' בונבה** if the beast struck (and did damage) with its tail. Ib. **בִּזְנוֹנָהּ** (v. preced.) if she struck (and did damage) with her fore-leg.—V. **שִׁכְשַׁךְ** II.—[2] (=שִׁכְשַׁךְ; cmp. **נִכְשַׁךְ**) to soothe, pat. Pesik. Zakh. p. 24^b **מְכַשְׁשׁוֹ (חא), v. שִׁכְשַׁךְ I.]**

פִּשְׁשֵׁשׁ ch. same, *to shake, knock about* &c. Yoma 84^b
 וּמִפִּשְׁשֵׁי לֶיֶחַ בְּאֵמְנוּי Ms. M. (ed. מַשְׁבֵּרֵשׁ, Var. in Ar. s. v.
 שֶׁבֶשׁ (פִּשְׁשֵׁשׁ) he may rattle nuts for it (to entertain
 the child). Sabb. 77^b בְּכִי לְכַשְׁפֹּשֵׁי Ms. M. (ed. לְכַרְפֹּשֵׁי) to
 chase off gnats by striking (with the tail).

כְּשִׁישׁ* (transpos. of כִּשְׁךְ, v. חִשְׁךָ¹) to entangle, catch, confound. Koh. R. to IV, 14 (ref. to חֲסוּרִים ib.).
 כְּשִׁישׁ לְבַרְיָהּ מִן בְּנֵי סִרְיָתָא he (the seducer) catches the people like one coming forth from between the bushes; Midr. Till. to Ps. IX.

פָּשַׁל (b. h.; cmp. **פָּשַׁשׁ**) to strike against, stumble. Lev. R. s. 19 (ref. to Is. XXXV, 3) **פָּשַׁלְתָּם** knees which have the appearance of stumbling (threatened to stumble). Ib. **שָׁשְׁתָּ לָהֶם** for you have really stumbled (sinned) through your evil deeds. Num. R. s. 16 **שָׁשְׁתָּ** you have stumbled (were discouraged; Tanh. Shlah 2 **שָׁשְׁתָּ**; a. e.—**פָּשַׁל** (law) weak, under legal disadvantages (in adapt. of Is. l. c. a. Job IV, 4). Keth. IX, 2 **שָׁשְׁתָּ** let it be given him who is under the greatest disadvantage of all (the claimants being the deceased man's widow, his creditor and his heirs); expl. ib. 84^a **לְבָ** to him who is under disadvantage for evidence (whose document is of the latest date); [oth. opin.] **לְבָ** to the widow, v. **רִיגָא**; Y. ib. IX, 33^a **לְבָ** to him who is the weakest as to evidence, e.g. he who loaned without witnesses as against him who has witnesses. Ib. **לְבָ** to him who is in feeble health (and poor).

Nif. 1) *נִכְשַׁל* to be struck, meet with an accident. Mekh. P'shall. s. 2 *לֹא נִי אֶחָד וְי'* not one of them (the Egyptians) met with an accident (was detained) on the road. Y. Sabb. VI, 8^c bot. *נִכְשַׁל* *נִי* got a sore finger; ib. XVI, 15^c top; Lam. R. to IV, 20; a. e.—2) *to stumble, fall; to be led to sin.* Pesik. Shub., p. 165^a *נִכְשַׁלִּין בּוֹ* and people stumbled over it (the rock); Yalk. Hos. 533. Ib. *נִכְשַׁל* *אִם* *אִין* *אִם* *אִין* if man becomes a victim of sin. Gitt. 43^a *נִכְשַׁל* *בְּעִבְרָה* *נִכְשַׁל* *בְּעִבְרָה* one never gets at the true sense of the words of the Law, except after mistakes; Hag. 14^a; Sabb. 120^a.—Ber. 28^b *נִכְשַׁל* *בְּדִבְרֵי הַלֵּכָה* and that I may not err against a *hăllakhah*; *נִכְשַׁל* *וְי'* nor may my colleagues &c. Midr. Till. to Ps. XXII *נִכְשַׁל* *אִינִי* because I am a queen, I shall not come to grief; a. fr.

Hif. תִּקְשֹׁל *to cause to stumble, to be an obstruction, to weaken; to cause sin.* Y. Shebi. III, end, 34^d a breach in the fence אֶת חֲרִיבֵי מִקְשָׁלָם annoying the public (an obstruction to traffic). R. Hash. I, 6 לֹא יִקְשֹׁל תוֹמָא thou wilt make them sin in future cases (by their refraining from going to court); Yoma 77^b שְׁלֵמָה הָיָה מִקְשָׁלָם וְכִי תִּקְשֹׁל שְׁלֵמָה thou mayest not cause them to sin (by staying away from college); Kidd. 33^a; Hull. 54^b מִקְשָׁלָם (*Pi.*).—Ab. Zar. 11^b פִּרְשֵׁי מִקְשָׁלָם Ms. M. (ed. פִּרְשֵׁי) their own (ominous) words brought these wicked men to fall; Num. R. s. 18. B. Kam. 16^b; B. Bath. 9^f (ref. מִקְשָׁלָם, Jer. XVIII, 28) מִקְשָׁלָם make them stumble by sending them unworthy subjects of charity. Midr. Till. to Ps. XO לעצמי לִי מִקְשָׁל I should have injured myself.

Pi. פִּיֶּשֶׁל 1) same, v. supra.—2) *to weaken, break the force of.* Y. Ber. IX, 13^c bot. מְכַשֵּׁל בְּגִבְעוֹת (Gen. R. s. 24 (מרשלו), v. חָשֵׁל).

כַּשְׁל ch. same, *Af. אָכַשַׁל* to bring to fall. Gitt. 57^a
וְכִּי אֶכְשַׁלְיָהּ פִּמְיָהּ לְבָר וּכִי his own mouth (his presumptuous
prayer) caused Bar-Daroma's downfall.

נִפְּלוּן m. (b. h.; preced.) *downfall, stumbling, weakness*. Hag. 14^a; Sabb. 119^b וְכִי בִשְׁנֵי לֵבָבָהּ וְכִי even at the period of Jerusalem's downfall (moral decay) the men of faith did not fail her. Midr. Till. to Ps. XXII (ref. to Prov. XXIV, 16) רָעָה תָּכֶה לָּךְ the evil immediately follows their stumbling (leaving no time to rise). Yalk. Job 897^a (ref. to Job IV, 4) הָיְתָה מִדֶּחַם כָּל בְּעִירָךְ thou didst console all the afflicted (Tanh. Vayishl., ed. Bub. 8 יסורין).

בְּנֵי יִשְׂרָאֵל, v. כְּשֵׁלִים.

פִּשְׁרָה (b. h.; cmp. **חִשַּׁב**) [*to whisper*, v. Fl. to Levy Talm. Dict. II, p. 459,] *to think, devise*, v. **פִּישְׁמָה**.

Pi. קְיָשָׁה to charm, practice sorcery (comp. לָחַשׁ). Snh. 43^a (suppressed in later eds., v. יִשְׁתֵּי) וְכִי יִשְׁתֵּי וְיִחַסֵּר וְיִכְשֵׁי because he practiced sorcery and enticed &c. Ib. VII, 4 הַמְכַשֵּׁה he who practices witchcraft, expl. ib. 11 הַמְכַשֵּׁה הַזֶּה הוּא הַמְכַשֵּׁה he who produces a real effect is guilty, not he who produces an optical delusion, v. אֵיזֶה; a. fr.—V. מְכַשֵּׁה מְכַשֵּׁה.

כַּשֵּׁף, m., pl. כַּשְּׁפִים (b. h.; preced.) *sorcery*. Hull. 7^b
(ref. to Deut. IV, 35) 'אין עוד מלבדו ואשר ב' 'there is none
(no power) besides Him', . . . not even sorcery (can do

anything without the will of God); Snh. 67^b (ed. 'ואפר' לרבר כ'; v. Rabb. D. S. a. l. note 2); Yalk. Deut. 828.—Ber. 53^a daughters of Israel (in large places) are suspected of letting incense rise for sorcerous practices. Erub. 64^b פרוציות בכ' in these latter days when daughters of Israel are unrestrained in practicing sorcery. Snh. 67^a מצויות בכ' habitually inclined to sorcery, v. פֶּשֶׁרִי. Y. Kidd. IV, end, 66^c בעלת כ' sorceress; a. fr.

פֶּשֶׁרִי m. (b. h.; preced.) *sorcerer*.—*Pl.* (מכשפים) why are they called *kashshafim*? פמליא של מעלה because they lessen the power of divine agencies. Midr. Till. to Ps. LXXX, end כשפין (ed. Bub. פֶּשֶׁרִי; oth. ed. (מכשפין); a. e.—V. פֶּשֶׁר.

***פֶּשֶׁה** m. (supposed to mean) *wild plum-tree*. Sabb. 23^a כֶּשֶׁה Ms. M. a. Ar.; copyist's correction in Ms. M. כֶּשֶׁה; ed. (כֶּשֶׁה) resin of the plum-tree is the best for making ink.

כֶּשֶׁפָּא m. *design, embroidery*, v. בּוּשָׁפָא.

כֶּשֶׁפִּין m., *pl.* כֶּשֶׁפִּין, v. כֶּשֶׁה.

כֶּשֶׁפִּינָה f. (כֶּשֶׁה) *engaged in, inclined to sorcery*. *Pl.* בִּשְׁפִינָהוּ. Y. Snh. VII, 25^d top (ref. to Ex. XXII, 17) (the text speaks only of females) because most women are inclined to sorcery (Bab. ib. 67^a מצויות בכ' women engaged in sorcery. Pes. 110^a, v. הִשְׁתַּפִּינָהוּ).

כֶּשֶׁר I (b. h.; cmp. גֶּשֶׁר [to be well-joined, (cmp. רִפָּה, II)] *to be proper, fit, right; to turn out well, to succeed*. Y. Hall. I, 57^b top wheats which are fit for all other meat offerings; ib. 57^c; Sifra Vayikra, N'dabah, ch. XIV, Par. 13; a. fr.—V. כֶּשֶׁר II.

Hif. (ritual, v. כֶּשֶׁר II) *to pronounce kasher, to permit*. Hull. III, 2 כֶּשֶׁרִי R. pronounces it fit to be eaten, opp. פּוֹסֵל; a. v. fr.—2) *to make fit, to prepare*. Ab. VI, 1 enables him to be righteous &c. Hull. 140^a כֶּשֶׁרִי an offering which makes fit for admission to the Temple or eating sacred food, contrad. to מכפר an offering which procures atonement; Kidd. 57^a, a. e.—Snh. 42^b הוצא 'the carrying outside of the camp' (Lev. IV, 12; 21) makes the act legal and procures atonement; ib. מכשיר מכשיר עדיף ליה the analogy between one fitting act and another is preferred.—B. Kam. I, 2 I have prepared (am responsible for) the damage, v. רויב. Ib. מקצת נזקו וכ' wherever I am the partial cause of a damage (e. g. by completing a pit to its legally indictable depth), I am as responsible as if I had been the entire author. Gen. R. s. 56 the slaughtering knife is called מַאֲכֵלָה (causing the eating) לפי שֶׁמִּכְשָׁרָהּ אֵין הַאֲכִילִים (not. שמכשר because it makes the food fit for eating.—Esp. (with or without טומאה) *to make an object fit for levitical uncleanness* (v. Lev. XI, 34; 38). Hull. 35^b כֶּשֶׁרִי וְהִי הוּם כֶּשֶׁרִי is it the blood (as a liquid) which fits the meat

for uncleanness?; is it not rather the slaughtering (because it makes it 'an eatable')?—Ib. 33^a מִכְשָׁרֵהֶן מִכְשָׁרֵהֶן מִכְשָׁרֵהֶן Makhsh. VI, 6. Y. Gitt. I, 43^c that the liquid of eggs does not fit for uncleanness; Y. Shebi. VI, 36^c top כְּשִׁירִין (corr. acc.); a. v. fr.—V. כְּשִׁירִין, כְּשִׁירִין.

Hof. *to be made fit; to be pronounced fit; to be prepared; to be fitted for levitical uncleanness*. Yoma 50^a through what act is Aaron (a high priest) made fit to enter &c.?—Sabb. 76^a לזה וכ' that which is not fit for preservation but appeared fit to this man, and he did preserve it. Hull. 22^b כְּשִׁירִי are pronounced fit for sacrifices. Ib. II, 5 כְּשִׁירִי they became fit for uncleanness through the blood (flowing out at killing); כְּשִׁירִי they became fit through the act of slaughtering (v. supra); a. v. fr.—[Y. Keth. XII, 35^a read: 'מב', v. כְּשִׁירִי.]

Hithpa. *to adapt one's self, to work with zeal and conscientiousness*. Koh. R. to V, 11 more skilled and zealous in his work than &c. (cmp. וְרִי). Gen. R. s. 9; a. e.

כֶּשֶׁר ch. same, *to be right, pleasing, fit*. Targ. I Sam. XVIII, 20. Targ. Jud. XIV, 3. Targ. Ez. XV, 4; a. fr.

Ithpa. *to be (made) fit &c.* (v. preced. *Hof.*). Targ. Y. Deut. XXIX, 22. Targ. Y. Lev. XI, 2; a. fr.—Gitt. 87^a לְיִרְבֵּשֶׁת הָאִי וְכ' let the one deed be declared valid through the signature 'Reuben ben' &c.—Hull. 36^b כְּשִׁירִי במשקו וכ' it was made fit for uncleanness through the fluids &c.; ib. כְּשִׁירִי כְּשִׁירִי, v. כְּשִׁירִי; a. e.

Af. (1) as preced. *Hif.* Targ. I Sam. XVII, 8. Targ. Ruth II, 13.—B. Mets. 89^b top as to making the man fitter, i. e. as to the laborer in fruits being permitted to use means for increasing his appetite, there is no question, opp. to כְּשִׁירִי פִירָא using means for making the fruits more appetizing.—Zeb. 25^a כְּשִׁירִי he (R. S.) declares it permissible to use the left hand (for כְּשִׁירִי). Sabb. 154^a; Yeb. 45^b כְּשִׁירִי pronounced R. Mari... to be legally a Jew. Hull. 58^b כְּשִׁירִי R... wanted to pronounce it *kasher*; a. fr.—2) *to grow better, improve*. Ib. 39^b; Yeb. 39^b, v. כְּשִׁירִי I.

כֶּשֶׁר II m. (b. h.; preced.) 1) *fit, esp. kasher, ritually permitted, legal*, opp. פּוֹסֵל, טרפה. *Fem.* כְּשִׁירָה, כְּשִׁירָה. Hull. I, 4 כְּשִׁירָה פּוֹסֵל במליקה כ' what is legal in slaughtering (cutting the throat) is illegal in pinching (the neck). Ib. כְּשִׁירָה his act of slaughtering has been properly executed. Kidd. IV, 6 כְּשִׁירָה כ' his daughter is fit to marry a priest. Gitt. IX, 4 כְּשִׁירָה the issue is legitimate, is under no religious or civil disabilities; a. v. fr.—*Pl.* אלו כ' בבהמה כְּשִׁירָה Hull. III, 2 the following defects in a domestic animal are *kasher*, i. e. do not make the animals unfit for eating. Ib. 3 אם כ' if they (the entrails) are red (have their natural color) they are (the animal is) *kasher*; a. v. fr.—2) *worthy, honest, of noble conduct*. Ber. II, 7 כְּשִׁירָה he was a worthy man. Kidd. IV, 14 כְּשִׁירָה שְׂכֵנֵיבָהּ the best of butchers; a. fr.—*Pl.* as ab. Ib. כְּשִׁירָה are mostly honest

men, opp. רשעים. Y. Yoma III, end, 41^b כְּשֵׁרֵי כָל דּוֹר וְדוֹר the worthiest of every generation; Y. Shek. V, beg. 48^c. מִדּוֹר צַדִּיקִים בֵּית הַלֵּל Y. Dem. VI, 25^d top (ref. to Mish. ib. 6 צַדִּיקִים בֵּית הַלֵּל in what sense is צַדִּיקִים here used? In the sense of K'sheré (the worthies of the house of Hillel). Yoma 19^b, v. קָשֶׁר; a. fr.—[Y. Shebi. VI, 36^c top שֶׁאֵין כְּשֵׁרֵין שֶׁאֵין, read: בְּכֶשֶׁרֵין, v. קָשֶׁר. I.]—3) *apt, convenient*. Mekh. Bo, s. 16; Tanh. Bo 11 וְכִי יִשְׁלַח אֶת יָדָא דְּרַשׁ שְׂוֵאָא אֶת הַחֹדֶשׁ מִשְׁכֵּן כִּי יִשְׁלַח אֶת יָדָא דְּרַשׁ שְׂוֵאָא a month convenient to you, when it is not too warm &c.

בְּשִׂירָה, **בְּשָׂרָה** m., **בְּשִׂירָה**, **בְּשָׂרָה** f. same, 1) *fit, adapted, proper*. Targ. Num. XX, 5 ed. Berl. בְּ (oth. ed. בָּ; Y. **בְּשָׂר**). Targ. Jud. XVII, 6. Targ. Zech. III, 5; a. fr.—2) (comp. **חָרִידִן**, **חָרִיר**) *well-equipped; quick, zealous, industrious, worthy*. Targ. Prov. VI, 11 (h. text **בִּנְיָן** אִישׁ).—Koh. R. to III, 9 **בְּשִׂירָה** וְיֹכֵחַ and what has the industrious profited by his industry? (v. **אֲנִימָה**); a. fr. [Y. Taan. II, 65^b, v. **תְּבִירָה**].—*Pl.* **בְּשִׂירִין** (v. **בְּשִׂירִין**); f. **בְּשִׂרָה**. Targ. Lev. IV, 2. Targ. Zech. III, 3, sq.; a. fr.

כִּשְׂרָא, *beam*, v. כִּשְׂרָא.

כְּשׁוּרִית *f. (כְּשָׁר) fitness, worthiness, legitimacy.* Yeb. 57^a (in Chald. diction) כ' מִירוּסָפָה בַּהּ וּב' (by her mother being a native Jewess) has her fitness been increased (so that a priest may marry her) . . . or has her sanctity also been increased (so as to be subject to the restrictions placed upon a native Jewess, acc. to Deut. XXIII, 2) and she may not eat T'rumah (when married to an impotent); [oth. opin.: ' *legal status*, Jewish citizenship; כְּרוּסָה *fitness to marry a priest*, v. Rashi a. l.].—Kidd. 72^b אֲצִיּוֹת יוֹשְׁבֵי כָל הָאֶרֶץ (inhabitants of all countries outside of Babylonia) are presumed to be of legitimate descent, opp. עֲקֻמָּה. Num. R. s. 20 בְּחֻלָּה הִבְרִיּוֹת נִהְיוּ בָּל כְּבָרֵיהֶן formerly people conducted themselves morally, opp. כְּבָרִיּוֹת. Koh. R. to V, 11 בְּכְשׁוּרָה . . . יָגַע זֶה (not *unlawfully*) this man in his zeal has accomplished more &c., v. יָגַע.

כְּשֵׁרוֹתָא ch. same. Koh. R. to III, 9 בְּכִשְׁרוֹתָיָהּ (some ed. בְּכִשְׁרֵי־וֹתָיָהּ), v. כֶּשֶׁר.

פֶּטֶר, v. כְּשָׁרָא

פֶּשֶׁרֶת f. a fragrant root (same as קִישֵׁת, the Latin *costum*, v. Löw Pfl. p. 357), *putchuck*. Ber. 43^a.

כָּשַׁשׁ (v. כָּשַׁשׁ) to knock, strike.—Denom. מְכַשֵּׁשׁ.
Af. אָכַשׁ to strike, chase away by knocking. Gen. R.
 s. 44 מְכַשֵּׁשׁ . . . וְהוּא מְכַשֵּׁשׁ לָהֶן . . . נֹסֵב Ar. (ed. מְכַשֵּׁשׁ)
 Abraham took a knocker and tried to frighten them
 away by knocking, but they minded it not; Yalk. ib. 77
 . . . וְהוּא מְכַשֵּׁשׁ לָהֶן וְלֹא הָיוּ מִתְכַּשְּׁשִׁין

Ithpe. אֶתְפַּשׁ, אֶתְפַּשׁ to be frightened off by knocking
v. supra.

כַּשֵּׁ, v. כָּשָׁה.

כִּשְׁתָּ m. ch.=h. קִישָׁשׁ, (*costum*), *putchuck* (v. פִּשְׁרָתָא).
Targ. Y. I. Ex. XXX, 34 (h. text שְׂרוּלָה).

כָּתוּב c. (בָּתָּר) *band, party, class*. Pes. V, 7 ראשונה *the first division*. Ib. של כ' שלישיה *those of the third division*; a. v. fr. — Kel. XXV, 4 וְכ' *this belongs to the class of things of which you cannot tell which was first; may be the one-quart measure is the lower side of the half-quart measure (Maim.; for oth. explan., v. comment.)*; [ed. Dehr. של בת, Ar. שלוח, Var. שלכה, Mus. שלכב, Bart. שלוח]. — Pl. בָּתָּר, בָּתָּרִין, בָּתָּרִים. Y. Taan. II, 65^d top וְכ' *our ancestors at the Red Sea were divided into four parties (opinions)*; Mekh. B'shall. s. 2. Gen. R. s. 8 כ' ב' *the ministering angels formed parties (of divided opinions concerning the creation of man)*. Shebu. 47^b; B. Bath. 31^b שְׁנֵי בִּתְרֵי עֵדִים *two sets of witnesses*. Lev. R. s. 9 לִישְׁמֵם *bands of (captured) robbers (rebels)*. Midr. Till. to Ps. XI, 7; Yalk. ib. 656 הָיוּ שֵׁבַע ב' הָיוּ *there are seven classes of people who will (after death) be admitted into the presence of the Ever-living*. Ib. שֵׁבַע אֵלֶּה *these are the seven classes of righteous men*. Sabb. 104^a (v. א"ל) שְׁנֵי בָתָּרִים *I have many classes of gentiles* &c.; a. fr.

כִּרְתָּהּ, כִּרְתָּהּ ch. same. Targ. Y. I a. II Ex. XIV, 13, sq. (v. Y. Taan. II, 65^d top, cited in precd).—[Sabb. 140^b, v. כִּרְתָּהּ I.]—*Pl.* כִּרְתָּהּ, כִּרְתָּהּ, כִּרְתָּהּ. Targ. Y. I. c. Targ. Ps. XXIX, כִּרְתָּהּ constr.; a. e.—B. Kam. 24^a כִּרְתָּהּ סוּרֵי three sets of witnesses; a. e.

בִּתְאָה, **בִּתְאָה** m. (בִּתְאָה) = h. קִפְיָה, 1) *concretion, glebe*, or *alluvial mound*.—*Pl.* בִּתְאָה, בִּתְאָה, with suffix בִּתְאָה (בִּתְאָה). Targ. Job XIV, 19.—2) *after-crop*.—*Pl.* as ab. Targ. Is. XXXVII, 30; Targ. II Kings XIX, 29. Targ. Lev. XXV, 5 (some ed. O. sing., v. Berl. Targ. O. II, p. 38). Ib. 11 בִּתְאָה ed. Berl. (oth. בִּתְאָה; Y. בִּתְאָה, some ed. בִּתְאָה, perh. to be read: בִּתְאָה).—[Sabb. 110^b רמישרי מנכבדוהא, perh. בִּתְאָה of the after-crop of valleys, v. בִּתְאָה].—*בִּתְאָה* *third crop*. Targ. Is. I. c.; Targ. II Kings I. c. (h. text שחיש, שחיש).

כתב b. h.; v. Ges. H. Dict. s. v.) [*to join sign to sign, to compose, write; to promise in writing, to will, assign, consign.* Gitt. 20^a חקק וכל' וכל' it says (Deut. XXIV, 1) 'and he shall write' but not engrave; Y. ib. II, 44^b top. v. כתבדק. Macc. III, 6 (ref. to Lev. XIX, 28) 'כתבדק' unless he writes (designs) and etches with ink, stibium or anything that marks; Sifra K'doshim, Par. 3, ch. VI, v. כתבדק.—Meg. 9^a 'כתבדק לי חורר' וכל' write (translate) for me the Law &c. Ib. 7^a 'כתבדקי בספר' Ms. M. (ed. לרדיווה) write me down (record my deeds) in a book (Book of Esther). Ex. R. s. 47, beg. 'כתבדק אתה' write thou thyself. Sabb. XII, 3 'כתבדק' וכל' writes two letters (on the Sabbath) Ib. 5 'כתבדק' וכל' if he intended to write a Heth.—Keth. IX, 1 'כתבדק' וכל' he who declares to his wife &c.; ib. 83^a 'האומר' וכל' B. H. interpreted it, 'he who says' (verbally). Ib. 102^b 'מאי' וכל' 'they write' (in the Mishnah) means merely they declare. Ib. V, 1 'וידע' וכל' and she may write (a receipt), I have received &c.—Pes. 50^b 'כופרים' וכל' copyists of sacred books, or T'fillin &c. B. Bath. 14^b 'כפר' וכל' Moses

is the author of his book, the chapter of Balaam, and the Book of Job; a. v. fr.—Part. pass. פְּתוּבִים, פְּתוּבָה, פְּתוּבָה; *p.* פְּתוּבִים, פְּתוּבִין. Meg. 31^a וְכִי בְּחֹרֶה וְכִי בְּחֹרֶה this is written in the Law, and repeated in the Prophets &c. Ib. 7^a כִּי אֲנִי וְכִי I am already recorded in the chronicles of &c. Y. Shek. VI, 49^a bot. כִּי הָיוּ הַלְוִיִּם how was the writing on the tablets arranged?—Gitt. 54^b לִשְׁמֹךְ כִּי לִשְׁמֹךְ כל סֵפֶר כִּי לִשְׁמֹךְ כל סֵפֶר the Law in which the Divine names are not written with full consciousness, v. שֵׁם, a. fr.—V. פְּתוּבִים.

Nif. נִכְתָּב to be written, be reduced to writing; to be written upon. Meg. I, 8 כְּתוּבִים בְּכָל שׁוֹנִן the Biblical books may be written in (translated into) any language (v. ib. 9^a); ib. הִרְרִי שֶׁיִּכְתְּבוּ וְכ' they permitted them to be translated only into Greek. Ib. 7^a לִפְתֵּיחַ נֶאֱמָרָה (by the divine spirit) for the purpose of being written (as a book); Yoma 29^b נִתְּנָה לִיכְתוּב (some ed. לְכַתּוּב), a. v. fr.

Hif. 1) הִכְתִּיר to cause to be written or recorded, to dictate, indite. Gen. R. s. 22 כִּבְר הִכְתִּירִי לָךְ וּב' I have already ordered to be written in the Law &c. Ruth R. to II, 14 אִם לֹא הָיָה רֹאשׁוֹן יוֹדֵעַ שֶׁהָיָה מִכְתָּר עָלָיו וּב' if I had known that the Lord would cause to be written about him (Gen. XXXVII, 21) &c.; a. fr.—Lev. R. s. 24 פִּרְשִׁיטָה ג' ג' (Pesik. R. s. 15; Yalk. Ex. 307 כתב) there are three sections that Moses indited for us in the Law.—2) to consign, enlist in the army, levy. Ex. R. s. 15 (מלך) וּב' a human king levies soldiers for himself, strong &c.; Tanh. Hayé 3 מסבִּיר (corr. acc.). Cant. R. to II, 8, a. e. מִכְתָּרָת, v. מִיֻּדְנָת.—Part. pass. מִכְתָּב recorded; levied. Kidd. IV, 5, v. אֶסְמִינָה II.—Tosef. B. Bath. IV, 7; B. Bath. 92^b; Keth. 58^a לְמַלְכוּת מ' levied for royal service (comment.: sentenced to death); Kidd. 11^a נִקְחָה ב'.—Gen. R. s. 89 (Yalk. ib. 147 כתב), סִפְרָרְךָ.

[illegible]

lical text as it is written (literally, e. g. Mish. ib. VIII, 4 as an interpretation of Deut. XXI, 19); a v. fr.—B. Kam. 66^a כ' שנינו קונה פְּדִיָּה וְהוֹנֵא כ' that a change of form of a stolen object gives possession (compelling the thief to restore in value) is written (intimated in the Biblical text) and has been taught in the Mishnah.—V. פְּדִיָּה.

Ilkhe, אִלְקֶה, אִלְקֶה, *to be written, recorded* &c. Targ. Esth. I, 19. Targ. Ps. XL, 8. Ib. LXXXVII, 6 רִבְקָתָיִן רִבְקָתָיִן (Ms. (ed. רִבְקָתָיִן *Pa.*); a. fr. — Meg. 7^a אִתְּכִיבֵי אִתְּכִיבֵי וּכ' (Ms. M. l. r. *to be written, v. Rabb. D. S. a. l. r.*; Rashi: דָּאִי כִבֵּי) that which was liked was written down &c.; a. fr.

כתב m. (b. h.; preced.) *writing, writ; character.* Ab. V, 6; Pes. 54^a; Sifré Deut. 355 (of things created in the last hour of the sixth day) **הכתב והקצקב** the art of writing and the writing on the tablets (Ex. XXXII, 16; Rashi to Pes. l. c. **והקצקב** and the pencil); Mekh. B'shall., Vayassa, s. 5 only **כתב לא כ' ולא לשון כ'** they (the Romans) have neither (original) types nor language; Gitt. 80^a (of פסטים). Y. Meg. I, 71^b bot., v. **ליבונא**, v. עברי(ת) **כ'**, Snh. 21^b; Meg. 8^b בכתב ו, בכתב ו, strike out בכתב אשורית A. s. 1, a. Meg. 9^a.]—written law, opp. **חוקים שבעל פה**, Yoma 28^b; a. fr.—Meg. 18^b שלא מן הכ' without a written copy, from memory.—Pes. 21^b, a. e. **וכ' רב** דברים **כתבתיו** וכ' רב construe the Biblical words as they are written (Deut. XIV, 21), to the resident stranger give it as a present, to the foreigner sell it.—**חתימת כתב יד** signature. Keth. II, 3 sq.; a. fr.—Tosef. B. Kam. VII, 4 היצר יד שלי — Gen. R. s. 48 בכל מקום...הכ' רבה על הנקודה אתה דורש את הכ' וכ' wherever you find in the Biblical text the plain writing, i. e. the number of undotted letters in a word, prevailing over the number of the dotted, you must interpret the undotted (ignoring the dotted); where the dotted prevail, you must interpret the dotted, e. g. אלֹהִי (Gen. XVIII, 9) read אֵלֶּי, where is he (Abraham)?; ib. s. 78; Cant. R. to VII, 5.—Tosef. Meg. 1V (III), 41 (ref. to II Kings X, 27 מהראית **כתבתיו** קוירי אורזו **כתבתיו**) as read it as it is written (not as emended in the K'ri); a. fr.—Pl. **כתבים**, Tanh. Masé 1; Num. R. s. 23, beg. **כתבים** מן המלכות government papers containing orders of hard measures against the Jews. Esth. R. introd. **כתבי** של מלך royal decrees. Ex. R. s. 20 עד שימרונו בני כ' (some ed. בחובותינו) until my son shall have studied documents; a. e.

פְּתָב, **פִּתְבָּא**, **פִּתְ**, ch. same. Targ. Y. Lev. XIX, 28 (h. text פִּתְבוּ).—Targ. Y. Gen. XLVIII, 9 (marriage contract, v. פִּתְבוּהָ). Targ. Ex. XXXII, 16 (h. text מִכְתָּב); a. fr.—Lev. R. s. 28, end מה דאמר פִּתְבוּכוֹן what your sacred writ says.—*Pf.* פִּתְבֵּי, פִּתְבִּין, (מִפְתְּבִין) פִּתְבִּין. Targ. II Esth. IV, 12. Ib. VII, 10; a. e.—Gen. R. s. 10; Lev. R. s. 22 ל' רַב, 12. Ib. evil decrees against the Jews of Caesarea (v. preced.); Tanh. Huck. 1.

פִּתְיָב. v. פִּתְבֵּן.

כַּתָּב m. ch. = h. כּוֹתֵב, *writer, copyist* (of Biblical books). Koh. R. to II, 18 R. Meir was כ' טב מיוֹבֵר an exceedingly skillful copyist, v. לְבַלֵּר.

בְּתוּבָה, v. בְּתוּבָה.

בְּתוּב I. v. בְּתִיב.

בְּתוּיב m. (בְּתִיב) *Biblical verse, passage*; *‘הַבְּ the Bible text*. Hag. 18^a, a. fr. מרבר הכ’ במה חכ’ of what does the text speak? Ib. *הא לא מסרן חכ’ אלא ויכ’* this proves that the Law intended to leave it to the discretion of the scholars to decide &c.—Pes. 3^a עקם חכ’ שמנה ויכ’ the text made a circumlocution of eight letters (more than would have been required). Sifra introd., beg. אחד אב מכ’ אחד a stand-ard rule derived from one verse. Ib. end אחד אומר ויכ’ one verse reads . . . , and another reads &c.; a. fr.—*Pl.* בְּתוּבִיב, בְּתוּבִיב. Sifra l. c. Snh. 45^b; Meil. 11^b, v. לְמִד’. a. fr.—[Ex. R. s. 20, v. בְּתִיב.]—Esp. *K’thubim, Hagiographa*, the third part of the Bible. Keth. 50^a הורה נביאים ויכ’ (abbrev. (תנ”ך) Pentateuch, Prophets and Hagiographa. B. Bath. 14^b ויכ’ כל כי סידרן של כי ויכ’ the order of the books of the Hagiographa is: Ruth &c. Meg. 31^a ומשולש בכ’ and for the third time intimated in the Hag.; a. fr.

בְּתוּיבָא ch. same.—*Pl.* בְּתוּבִי, בְּתוּבִי. Y. Ned. I, end, 37^a as sacred as the Biblical writings.—Esp. מִי איכא מירי דבְּתוּיבָא 9^a *the Hagiographa*.—Taan. 8^a עברה אראוריירא 8^a B. Bath. 8^a *אראוריירא* what is written in the Law, the Prophets and the Hagiographa. Keth. 106^b דאקרייד he who taught thee the Hagiographa has not taught thee the Prophets; a. e.

בְּתוּבָה, בְּתוּבָא m. =בְּתִיבן, *writer, notary*. Y. Gitt. IX, 50^e bot. Y. Snh. II, beg. 19^d; Y. Hor. III, beg. 47^a ר’ חנינא R. H., the notary.

בְּתוּיבָה f. (preced. wds.) *writ, deed, esp. marriage contract*, containing, among other things, the settlement of a certain amount due do the wife on her husband’s death or on being divorced; *K’thubah, the wife’s settlement, widowhood*. [For the formula of the marriage contract, v. Keth. IV, 7—12.] Y. Yeb. XV, 14^d מדרש כי ב’ש עברי the Shammaites made the wording of the marriage contract the text for legal interpretation; מספר בְּתוּבָהָ ללמוד from her marriage contract we learn (that she must receive her widowhood), for he writes to her &c. Ib. ר’ ר. M. made the formula of the deed of sale the text &c. (v. B. Mets. IX, 3).—Keth. I, 2 ברולה the widowhood of one marrying as a virgin is two hundred Zuz. Sabb. 14^b; 16^b לאשה ב’ שמעון...הימן Simon b. Shetah introduced the written marriage contract (with the promise of a widowhood, in place of a deposit of the widowhood in securities); Keth. 82^b כל נכסיו the widowhood in securities); Keth. 82^b ordained that the contract must contain a clause making all his landed estate a mortgage for her widowhood; Y. ib. VIII, 32^b, sq. Bab. ib. 10^a בְּתוּיבָה the widowhood endowment is intimated in the Torah. Ib. הַבְּתוּיבָה אלמנה אינה ויכ’ the endowment of one that married as a widow is not Biblical. Ib. 56^a the widowhood is a Rabbinical institution. Ib.

IV, 2 בְּתוּיבָהָּ her widowhood belongs to him (her father). Ib. IX, 8 הַפּוּגְמָה כְּתוּבָהָּ v. פּוּגְם. Ib. 9 . . . גוּבָהּ if she produces evidence of divorce but has no contract to show, she is entitled to her settlement; a. v. fr.—*Pl.* בְּתוּבָהּ. Ib. גוּבָהּ שְׁרִי כ’ if she produces two letters of divorce (evidence of having been divorced and remarried to her former husband and again divorced) and two contracts, she is entitled to two widowhoods; a. fr. — *K’thuboth*, name of a treatise of Mishnah, Tosefta, Talmud Babli and Yrushalmi, of the Order of Nashim.

בְּתוּבָה f. (b. h. בְּתוּבָה; preced. wds.) *writing, inscription*; *etched-in inscription* on the skin (Lev. XIX, 28). Macc. III, 6. Lev. R. s. 19 חִיקָה ויכ’ an etched-in writing was found on his (Jojakim’s) body. Gitt. 20^b ק’ בכ’ in the case of the slave’s emancipation being etched in on his hand (so as to be indelible).

בְּתוּיבָתָא ch.=h. בְּתוּיבָה. Targ. Y. II Gen. XXXIV, 12 (h. text מִתֵּן).—Keth. IV, 7 (in a Chald. formula of the marriage contract) לְבְתוּיבָתֵּיךְ security for thy widowhood. Ib. 10 אִינוּן יִרְחוּן כֶּסֶף כְּתוּבָתֵיךְ they shall inherit the amount of widowhood stated in thy K’thubah. Ib. 87^a וּשְׁקִילְנָא מִבְּתוּיבָתָא and I may take it in advance as partial payment of my widowhood; a. e.—*Pl.* בְּתוּיבָתָא. Targ. Y. II Gen. XXXI, 15 לְחוּד בְּתוּיבָתֵּן except our settle-ments (deposited with our father).—Kidd. 70^b כמה בְּתוּיבָתֵּן many marriage contracts were torn (marriages cancelled) in Nehardea.

בְּתוּיבָא, v. בְּתוּבָא.

בְּתוּנָה, בְּתוּנָת, בְּתוּנָת f. (b. h.; v. בְּתוּנָה) (בְּתוּנָא, בְּתוּנָת *shirt, undergarment*, esp. *the priest’s undercoat*. [linen.] Yoma VII, 5. Ib. 35^b; Tosef. ib. I, 21. Zeb. 88^p. Gen. R. s. 84, v. פְּרָגוּר; a. e.—*Pl.* בְּתוּנָה. Ib. s. 20, v. אִוִּר II, 3. [Post-biblical בְּתוּנָתִין].

בְּתוּשָא, v. בְּתוּשָא.

בְּתוּת, v. בְּתוּת.

בְּתִיבָא m., בְּתִיבָא f. (I בְּתִיב) 1) *written; it is written*, v. בְּתִיב I.—[Targ. II Esth. VII, 10 בְּתִיבִי some ed., read בְּתִיבִי v. בְּתִיב II].—2) (*Massorah*) בְּתִיב *K’thib*, the tradi-tional spelling of Biblical words, opp. to קִרִּי K’ri, the Massoretic instruction for reading, e. g. Gen. VIII, 17: K’thib הַיָּצֵא (הַיָּצֵא, K’ri הַיָּצֵא; v. Treat. Sof’rim VI, 5; VII, 4. Ab. Zar. 24^b (ref. to I Sam. VII, 9) the K’thib allows the reading הַיָּצֵאָת (with feminine suffix). Snh. 20^a, v. בְּרַח. a. v. fr.—*Pl.* בְּתִיבָן. Ned. 37^b קריין ולא ויכ’ the rules about reading words not written (omitted in the text) and such as are written but not read (marked as superfluous) are a Mosaic (ancient, traditional) *halakhah* (v. הַלְכָהּ). Ib. חֲתָנָן ולא בְּתָנָן those (quoted) are those read but not written; ויכָתָבָן ולא ויכתָבָן and those written but not read are &c.; v. Treat. Sof’rim VI, 8—9.

כְּתִיבָה f. (כָּתַב). 1) *writing*. Sabb. 104^b 'כ' הִיא אֵלּוּ וְכ' הִיא אֵלּוּ' is a *writing*, and what is needed to make it one word bringing the two ends of the papers close together. m. 34^a הַחֲדָשָׁה לְדִירוֹת כ' a mode of writing used at all nes (not stone inscriptions). Sabb. 103^a בְּכָךְ כ' אֵין יָדֵךְ is (using the left hand) is not the way of writing. Ib.^b f. שָׂהָא כְּתִיבָה רְמָה Deut. VI, 9) וְכִתְבָּהּם that the *iting* must be perfect. Ib. 105^a (expl. אֲנִיכְ, Ex. XX, 2, אֲנִיכְ, a sweet proclamation, a *iting*, a gift; Yalk. Gen. 81. Gitt. 17^b וְיֵד וְכ' מִשְׁעָר כ' וְיֵד וְכ' at the time the letter of divorce was written to the ne of its delivery. Ib. 45^b (ref. to Deut. VI, 8—9) כָּל בְּכַשְׂרֵיהֶם יִשְׁנֵי only he who is under the ob- ation of binding (the T'fillin on his arm), is fit for *iting* (the scrolls of the Law &c.). Keth. 102^b לִיב וְכִיב and is 'saying' (verbal declaration) called 'writ- g' (consignment)?; a. fr. — 2) *the word* כִּב in *Biblical vts.* Ber. 16^a וְכ' לִבְךָ בֵּין כ' אִם a person in reading the i'ma is in doubt as to whether he is at *כתבתם* (of Deut. I, 9) or at *וכתבתם* (of ib. XI, 20), he must go back to e first *כתבתם*; Y. ib. II, 5^a כִּדְבָרְךָ (corr. acc.).

כתיבת, v. preced.

קתוליקוס v. כתיליקון, כתיילקון.

פְּתִיחַ v. כְּתִיב־

פֿתֿשׁ, v. פֿרֿישׁ.

פָּחַרְיָא **פָּחַרְיָא** m. (פָּחַר) a scab on a camel's back. B. ets. 38^b דְּגִמְלָא לְבִי דְּרִשָּׁא spoiled honey is fit for a liniment r a camel's sore back, v. פָּחַרְיָא.

כְּחִישָׁה f. (חָשַׁשׁ) *crushing, pounding*. Sabb. 74^a עני בלא ... a poor man eats his bread without pounding the grain before grinding (to remove the husks), v. חָשַׁשׁ. Ps. 7^b וְהָא קָא עֲבִיר כ' but (by crushing the clods of earth) does he not do the (forbidden) act of pounding? Tunt. R. to I, 8 אלא ע"ר כ' וכו' as the oil cannot be improved except by pounding (the olives), so can Israel only by suffering; Men. 53^b ע"ר כ' מזה דיר. Ms. (ed. ברייר, corr. acc.) as the olive gives forth its oil only through pounding &c.; Yalk. Jer. 289.

כְּתִיחַ m. (b. h.; כֶּתֶחַ) 1) *oil gained from pounded olives*. Gen. VIII, 5. Ib. 86^b אֵין כ' אֵלֶּה כְּתִיחַ the Biblical *kathith* means *pounded*. [Ib. 53^b, v. preced.].—2) *pl. פְּתִירִין* (sub. q. v. preced.) *bread or pastry made of pounded wheat, delicacies*. Midr. Till. to Ps. XV, 1; Yalk. Ps. 664 שְׂמִיכִין שְׂמִיכִין מיני כ' וְכֹל דְּבַר (שְׂמִיכִין and all sorts of [good] things.—3) (cmp. b. h. חֲסִיחַ) *scab on an animal's back from friction*. Sabb. VIII, 1 (76^b) רֹבֵשׁ כְּדִי לִיתֵּן עַל פִּי הַבָּיִת (v. Rabb. D. S. a. l. note) honey, as much as required for putting on a scab (v. פְּתִירִינָא); ib. 7^b, מוֹרְשָׁא א. מוֹרְשָׁא. Ib. הוֹרִיקָא לֵב He created the nail as a remedy for a scab; Y. Ber. IX, 18^e bot. שְׂבִלִין ed. Lehm. (ed. לחיות, v. תְּחִיחָה).—4) (also כְּתִיחַ) *compress of rags* (cmp. שְׂקָרִים, פְּתִירִין); *pad*. [Tosef. Mikv. I, 10 כְּתִיחַ שֶׁל גִּידִין, כְּתִיחַ שֶׁל גִּידִין, כְּתִיחַ שֶׁל גִּידִין].—Pl. פְּתִירִין, פְּתִירִינָא. Ib. יוֹסֵף. Sabb. XII (XIII), 14; Sabb. 134^b יְרֵשֵׁן dry com-

presses. Ib. 53^a כ' ע"ג השבר Ms. M. (ed. קשרישין, Ms. O. פֶּשֶׁרִישִׁין) pads upon a fractured limb. Ib. VI, 8 (66^a); Yoma 78^b אִם יֵשׁ לוֹ בֵּית קְבוּל כְּתוּר Ms. M. (ed. כְּתוּר) if the wooden leg has a cavity for the reception of pads, v. next w.

פְּתִיחַ ch. same, 1) *scab*. Sabb. 154^b לִבְ דִּגְמָלִי (Rashi: (לְחִתְיָי דִּגְמָלָא); B. Mets. 38^b (quot. in Rashi to Sabb. 76^b a. v. תְּחִיחָא (חֲתִיחָא), v. פְּתִיחָא.—2) *pad*.—*Pl.* פְּתִיחִי. Sabb. 134^b, v. נִקְרָא 2. Yoma 78^b כ' דִּאִירָא בֵּיהּ when the wooden leg has pads. Ib. מִשְׁיֵי לֵיהּ מֵנָּה (omitted in Ms. M., v. Rabb. D. S. a. l. notes 20, 30, 50) do the pads make it a garment? Yeb. 102^b כ' דִּאִירָא בֵּיהּ when the felt-shoe has pads inside.

(פתא v. פתח, פתח).

פֹּתֵחַ, פֹּתֵלֵא, פֹּתֵלֵי. v. פֹּתֵחַ.

בתי לקיך v. כתלי קיך.

כֶּתֶם (b. h.) *to be compressed, dark, hidden* (comp. **חֹם**, **חֹמֶם**, **חֹמֶץ**).

Nif. נִפְּחָם to be stained, marked. R. Hash. 18^a; Yeb. 105^a (ref. to Jer. II, 22) taken as equivalent with נִפְּחָם.—*Part. Pu. מִפְּחָם stained.* Midr. Till. to Ps. XVI (play on מִכְתָּם) David said to the Lord מִכְּ מִי אֵת Bub. (oth. ed. מִכְתָּם, corr. acc.) I am stained (with sin).

כָּתָם ch. same.—Part. pass. **כָּתָם** *dark, red.* Pl. **כָּתָמִין**.
Targ. Is. I, 18.

כֶּתֶם m. (b. h.; preced.) 1) *dark-red stain*, esp. *stain on a woman's clothes or body*, as an indication of uncleanness (v. כִּדָּה). Nidd. 4^b כֶּתֶמָּה טָמְאָה לַמִּפְרָע a stain found on her makes her unclean retrospectively (up to the time when she last washed herself). Ib. 5^a יֵשׁ לָהּ כֶּתֶם is subject to the law concerning *kethem*. Ib. VIII, 1. Y. ib. I, 49^c כֶּתֶם אֵין לָהּ is not subject to the law &c., v. supra; a. fr.—*Pl.* כֶּתֶמֶן, כֶּתֶמֶיךָ. Ib. VII, 3, sq. Tosef. ib. VIII, 12; a. fr.—2) *gold*. Ex. R. s. 8; Tanh. Vaëra 8, v. פָּז. R. Hash. 4^a (ref. to Ps. XLV, 10) זָכְרֵתֶם לָב אֲפִירֵךְ you are rewarded with gold of Ophir.

כַּרְמָי, **כְּרִי** ch. same, *blood-stain*. Targ. Jer. II, 22.—
Pl. **כְּרִי**, **כַּרְמָי**, **כְּרִי**. Nidd. 5^a. [חֲרִיבָה כְּרִמִּי דְרַחֲמָא
 a corrupt., v. Rabb. D. S. a. l. Ms. M. a. note, a. Yalk.
 Sam. 155.]

בִּימֵן, v. כֶּפֶן.

פֶּתֶן m. (v. preced.) *flax-beater*. Kel. XXVI, 5; Tosef. ib. B. Bath. IV, 8 **הַפֶּתֶן** ed. Zuck. (Var. הֶפֶן).

כְּחֹנֶה, v. כְּחָנָה.

פָּתַח (cmp. פָּתַח) *to join*; denom. פָּתַח.—[Midr. Till. to Ps. II, 3 בחופּין, ed. Bub. כּוּרִיפּין, read: כּוּפּוּחִין, v. פָּתַח.]

Pi. בָּרֵחַ (denom. of בָּרַח) to carry; to shoulder. Y. Shebi. VIII, 38^b מְכַתְּפֵי פִירוֹת carriers of fruits (in the Sabbatical year). Y. Nidd. II, beg. 49^d וְכִי הָיוּ מְכַתְּפֵי יַיִנָּה carried vessels with wine for libations; (Bab. ib. 6^b גִּבְהָ, v. הַגִּבְהָ). — B. Kam. 31^a עַד לִבְרָחָה he halted for the sake of shifting the burden on his shoulder; Keth. 31^a, sq.; Sabb. 5^b. Ib. 8^a; Erub. 33^a רַבִּים מְכַתְּפִין עֲלָיו people rest and rearrange

their burdens on it. [Bets. 25^b בְּתָחָה שלא ובלבר provided one allows not the chair to be carried on shoulders, v. נָגַד; perhaps to be read: בְּתָחָה *Nif.*]

ולא כהוּפִי מְבַתְּפִי עלויה 8^a Sabb. 8^a Pa. בְּתָחָה same. Ms. M. nor do they not use it for rearranging burdens; ודאי מְבַתְּחָה ושיירל 119^a Ib. 119^a people surely use it &c. Ib. 119^a carried things in and out. Ib. מְבַתְּפִינָא קמריחו should I not carry things in and out for their reception? —Esp. to carry a person (in a chair) on shoulders, v. אַלְגִּיקִי. Yoma 87^a; Snh. 7^b. Bets. 25^b לְהוּי מְבַתְּפִי (v. Babb. D.S. a. l. note 8) they carried them; (ed. *Ithpa.* allowed themselves to be carried).

Ithpa. אִיפְתָּחָה to be carried on shoulders, v. supra.

בְּתָחָה m. (preced.) carrier, porter. Tosef. Ber. II, 7. Kel. XXVI, 5 עִיר הִבּ the hide which the porter uses to protect his clothes. Y. Kidd. II, beg. 62^a חֲבִי on the testimony of the carrier (that delivered the goods); a. e. —Pl. בְּתָחָהִים. Y. M. Kat. III, 82^b bot.; Y. Ber. III, 6^a top לֵב when the corpse has been given over to the pall-bearers. Y. Shebi. VIII, 38^b [read:] וכל הַעוֹשִׂין בְּשִׁבְרֵיהֶן הוֹמְרִין הֵב the drivers and porters and all employees in the Sabbatical year take their wages in fruits of that year (v. Tosef. ib. VI, 26); a. e. —an improvement touching the carriers, i. e. an increase of the value of the crop, opp. to an increase of the value of the land. B. Kam. 95^b; B. Mets. 15^b; a. e.

בְּתָחָה ch. same. —Pl. בְּתָחָהִים, בְּתָחָהִים. Y. Shebu. VII, 38^a top וְכִי גָבִי וְכִי paid the porters with orders drawn on the retailers (sellers of provision &c.).

בְּתָחָה m. (b. h.; v. בְּתָחָה 1) joint, shoulder. Shebi. III, 9 heavy stones may be taken in the Sabbatical year from any place (their size showing their designation for building purposes); על הֵב those which are carried, two or three at a time, on the shoulder. B. Mets. 68^b; Tosef. ib. V, 6 להעלות מקום שנוהג להעלות where it is customary to add a remuneration for carriage to the money (to be paid to the partner on settling). Gen. R. s. 56 (ref. to Gen. XXII, 6) כוזה שרוא like him (the culprit) who carries his cross on his shoulders; a. fr. —2) grapes on an arm of a vine which branches off into twigs, contrad. to grapes hanging down from the trunk. Peah VII, 4 what is gleaned (belonging to the poor, Lev. XIX, 10)? וְכִי? כל שאין לה כִּי? the grapes remaining on a stalk which has no arm (its grapes having been collected) &c.; expl. Tosef. ib. III, 11; Y. ib. VII, 20^a bot., v. פְּסִיגָה. —Pl. בְּתָחָהִים, בְּתָחָהִים, constr. בְּתָחָהִים. Pesik. R. s. 20 כִּי נָאח להרכיבה על כִּי it is proper to carry her on (human) shoulders; a. e. —[Yalk. Gen. 161; Y. Sot. I, 17^b bot., v. מְבַתְּפִי. —Tosef. Kel. B. Bath. II, 4, v. בְּתָחָהִים.]

בְּתָחָה ch. same. Targ. Zeph. III, 9. Targ. Job XXXI, 22 מְבַתְּפִי; a. fr. —Kidd. 81^a על קְפִיחָה placed a halter over his shoulder. Y. Kidd. I, 61^a bot. מְבַתְּפִיחָה. —Y. Sabb. I, 3^a מְבַתְּפִיחָה —Pl. בְּתָחָהִים, בְּתָחָהִים. Targ. Ex. XXVIII, 12; a. fr. —B. Mets. 107^b

as much space along the riverside as is occupied by those dragging the tow. —[Lev. R. s. 21; Yalk. Sam. 126 כוּפִי v. בְּתָחָה, רֹחֵק כוּפִי.]

בְּתָחָה, v. בְּתָחָה.

בְּתָחָה m. (sub לשון) *Coptic language* (?). Snh. 4^b; Zeb. 37^b; Men. 34^b (Ar. s. v. טַט, some ed. גַּרְפִּי, cmp. גַּרְפִּי).

בְּתָחָהִים f. = בְּתָחָה, v. בְּתָחָה.

בְּתָחָה (b. h.) to knot, tie, join closely. —Denom. בְּתָחָה, בְּתָחָה.

Hif. הִבְתָּחִי (denom. of בְּתָחָה) to tie a wreath, to offer a crown. Lev. R. s. 24 וְכִי לְהַקְבִּיחַ לְהַקְבִּיחַ the angels wreath the three 'holies' to the Lord (Is. VI, 3); Yalk. ib. 603 מְבַתְּחָה מְבַתְּחָה מְבַתְּחָה; Yalk. Is. 272 מְבַתְּחָה מְבַתְּחָה לְפָנֵי וְכִי נְדִייעֵן בְּמְבַתְּחָה (in enigmatic speech) גִּי קְרוֹשִׁיחָה he took counsel with the crown-maker (him who ordains the scholars, the Nasi). —[Tanh. Ki Thissa 6 שְׂרָחֲרִי, read: שְׂרָחֲרִי, as Pesik. Shek., p. 15^b.] —Part. pass. מְבַתְּחָה, adorned, distinguished. Meg. 12^b (in being called *Jehudi*, Esth. II, 5) מְרִדְכִי מְרִדְכִי בְּנִימוֹכִי הִיחָה (בעֲדִי) (v. Rabb. D. S. a. l. note 300) Mordecai was intended to be described as adorned with his faith (as with an ornament), i. e. *Jehudi* is meant not as a gentile noun but as an epithet of religious devotion (than whom no better Jew was found).

בְּתָחָה ch., Pa. בְּתָחָה (preced.) [to turn around, cmp. בְּתָחָה] to wait upon, hope for. Targ. Job XXXVI, 2 Bxt. (ed. נְאֻמָּה). Targ. Is. XLIII, 4 (h. text יִרְחֵל). Ib. LI, 5 בְּתָחָהִים. ed. Wil. (oth. ed. בְּתָחָהִים, *Af.*).

Af. אִבְתָּחִי same, v. supra. —Part. pass. מְבַתְּחָה made to wait, dependent upon. Targ. Mic. V, 6 (h. text יִרְחֵל).

בְּתָחָה m. (b. h.; preced.) garland, crown. Hull. 60^b the Moon said אִחֵר . . בכִּי אִשְׁרֵי . . is it possible for two kings to use the same crown (to occupy an equal rank)? Ex. R. s. 1 Pharaoh's crown. Sabb. 104^a (play on letters פִּתְּחָה and he will wreath a crown for three in the world to come; a. fr. —Pl. בְּתָחָהִים. Ab. IV, 13 there are three crowns, the crown of the Law (learning) . . . , but the crown of a good name rises above all of them. Sabb. 88^a; a. fr. —Ib. 89^a; Men. 29^b providing certain letters with crown-lets (v. זִינָה).

בְּתָחָה, בְּתָחָה, בְּתָחָה ch. same. Targ. Is. LXII, 3. Targ. Jer. XLVIII, 9; a. e. —Pl. בְּתָחָהִים. Targ. Is. III, 23 (ed. Wil. בְּתָחָהִים).

בְּתָחָה, v. sub בְּתָחָה.

בְּתָחָה (b. h.; v. בְּתָחָה 1) to crush (olives), to pound, beat Shebi. IV, 9 כּוּחֵשׁ וְסָךְ וְכִי he may crush olives and use the oil for ointment in the field. Sabb. 74^a נְמִי let the Mishnah (VII, 2) count (among the forbidden labors) also *pounding* (grain), v. בְּתָחָהִים. Men. VIII, 4 (86^a). Tanh. Huck. 8; Pesik. Par., p. 40^a אִחֵרָה and pound it (the burnt body). Koh. R. to VII, 2 על הֵלֶב.

why do mourners beat their hearts?; a. e.—Part. pass. בְּרַחַשׁ, f. בְּרַחַשׁ *crushed*. Men. 86^b, v. בְּרַחַח.—Transf. *deflowered*. Y. Kidd. I, 59^a top, v. בְּרַחַח.—2) *to press, to be closely joined, grouped*; שֶׁר בְּרַחַשׁ a *thick hair crown*, i. e. *ramifications forming a sort of arbor*. Peah II, 3 ב' אִם הָיָה ש' ב' if the ramifications are intertwined; Y. ib. 17^a top [read:] מִזֵּי ב' כְּעֵלִי (v. R. S. to Kil. V, 3) what does this בְּרַחַשׁ mean? Does it mean, like the pestle in the mortar (i. e. the partition is formed by a depression in the ground between the two fields, out of which the fence rises), or does it mean, pressing upon (overgrowing) the fence? Answ. מִן מִזֵּי בְּרַחַשׁ יֵאָדָר הַגֶּדֶר כִּדְרֵי בְּרַחַשׁ as we do 'the hair (ramification) presses', and not 'the fence presses', it is evident that it means 'overgrowing the fence.'

Nif. בְּרַחַשׁ *to be crushed, pounded*. Tanh. Ki Thabo 3 as oil is pounded, and the more it is pounded, the better it becomes, v. בְּרַחַשׁ. Ter. I, 8 זֵיתִים בְּרַחַשׁ crushed olives. Tosef. ib. III, 14 לְבַחַשׁ designated for pounding; a. fr.

Pl. בְּרַחַשׁ *to crush to powder*.—Part. pass. בְּרַחַשׁ, f. בְּרַחַשׁ. Tosef. Ohol. II, 5 some ed. (oth. בְּרַחַח, ed. Zuck. מְבַחַח; Y. Naz. VIII, 56^c מְבַחַחִין).

Hithpa. בְּרַחַח *[to come in contact with,] to wrestle, fight* (cmp. בְּרַחַשׁ). Y. Peah IV, 18^b top וְכִּי שְׁנֵי שֹׂהֲתִין מְבַחַחִין וְכִי (forgotten) sheaf; Tosef. Peah II, 2 מְבַחַחִין ed. Zuck. (Var. מְבַחַשׁ, corr. acc.). Sifré Deut. 37 וְכִי מְבַחַחִין מְבַחַחִין וְכִי (ed. Fr. מְבַחַחִין) four governments disputed about it (each naming it differently); Yalk. Num. 743 מְבַחַחִין (corr. acc.); Pesik. Zutr. Deut. ed. Bub. p. 9 מְבַחַחִין מְבַחַחִין . . . ; ib. p. 30 מְבַחַחִין (corr. acc.).

Ch. בְּרַחַשׁ, 1) *to crush*. Targ. Y. Ex. XXX, 36.—Part. pass. בְּרַחַשׁ, f. בְּרַחַשׁ; pl. בְּרַחַשִׁין. Targ. Ex. XXVII, 20. Targ. Y. Lev. XXII, 24 (h. text בְּרַחַח).—2) (=h. נָגַע) *to touch, strike, afflict*. Part. pass. as ab. Targ. Ps. LXXIII, 14 (ed. Wil. בְּרַחַשׁ). Targ. Is. XXVIII, 1 (h. text וְכִי). Ib. LIV, 4; a. e.—Dem. בְּרַחַשׁ.

Ithpa. בְּרַחַח, 1) *to wrestle, fight*. Targ. Y. Gen. XXXII, 25, sq.—Gen. R. s. 48, beg. הָיָה מְבַחַחִין וְכִי was quarrelling with her maid. Lev. R. s. 9 מְבַחַחִין . . . וְכִי I never saw two quarrel with one another without making peace between them. Ib. s. 22 מְבַחַחִין מְבַחַחִין Ar. ed. Koh. (ed. ציריך מְבַחַחִין).—2) mostly *Ithpe.* בְּרַחַח.

to be smitten, afflicted (with leprosy). Targ. Ps. LXXIII, 5. Targ. Y. Ex. II, 23 (cmp. Ex. R. s. 1). Targ. Y. Gen. XVI, 1.—[Gen. R. s. 44; Yalk. ib. 77, v. בְּרַחַשׁ.]

* *Pa.* בְּרַחַשׁ *to press, beg persistently*. Shebu. 30^b; Hull. 7^b, v. בְּרַחַשׁ.

Ch. בְּרַחַח (b. h.) *[to join closely* (in a friendly or hostile sense);—Denom. בְּרַחַח *to press, crush*. Part. pass. בְּרַחַח, *one whose parts are crushed*. Sifra Emor Par. 7, ch. VII; Kidd. 25^b; Bekh. 39^b.

Pi. בְּרַחַח 1) *to strike*. Gen. R. s. 22 (with ref. to Ps. LXXXIX, 24) הִתְחַלֵּל מְבַחַחוֹ he began to strike him; Yalk. ib. 36; Yalk. Ps. 840. Midr. Till. to Ps. XXIII מְבַחַחוֹ the angel of death smote fifteen thousand and some of them. Ber. 63^b (play on הִתְחַלֵּל, Deut. XXVII, 9) expose yourselves to being smitten (by death) over the study of the Law.—2) *to pound, pulverize*. Ab. Zar. 44^a בְּרַחַחוֹ ground it (the bronze serpent) to powder.—Transf. (cmp. גִּרְסָא) *to discuss, argue*. Ber. l. c. הָאֵל וְאִדְרָכָא first listen (and receive) and then discuss.—Part. pass. בְּרַחַח, f. בְּרַחַחִין, pl. מְבַחַחִין, v. בְּרַחַשׁ.

Ch. בְּרַחַח, 1) *to join closely, be grouped*. Targ. Job XXX, 7 בְּרַחַחִין Ms. Var., read: בְּרַחַחִין (ed. מְבַחַחִין, h. text בְּרַחַחִין).—Denom. בְּרַחַח, בְּרַחַח.—2) *to strike*, v. infra.

Pa. בְּרַחַח 1) *to pound, crush*. Ab. Zar. 44^a בְּרַחַחוֹ the bronze serpent) to powder, v. preced.—2) *to ally, form into factions*. Targ. Y. I Num. XXIV, 23 (play on בְּרַחַחִין, ib. 24) בְּרַחַחִין causes nations . . . to form alliances and incites them against one another.—Part. pass. בְּרַחַח, v. infra.

Ithpa. בְּרַחַח 1) *to be powdered, crushed*. Succ. 31^b הַיָּלָב הַזֶּה הַיָּלָב הַזֶּה the size which the Lulab must have, is (in the eyes of the law) crushed to powder (as an object of idolatry); Hull. 89^b בְּרַחַחוֹ שִׁיעוּרָא (or בְּרַחַחוֹ, v. supra). Ib. כֹּל מִזֵּי דְמִבְּרַחַח the more it is crushed to powder, the better it is fitted (for covering the blood). Yeb. 103^b בְּרַחַחוֹ (or בְּרַחַחוֹ) the house doomed to destruction (Lev. XIV, 45) is to be considered as crushed to powder.—2) *to come in contact* (hostile or friendly, cmp. וָיוֹג). Gen. R. s. 78 (ref. to פָּגַשׁ, Gen. XXXIII, 8) אֶל אִשָּׁא said he (Esau), I had a meeting with them. Said he (Jacob) they came to find grace &c. Said he, I have had enough blows; Yalk. ib. 133.